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CHRIST IN THE PENTATEUCH.

Henry H. Bourn.

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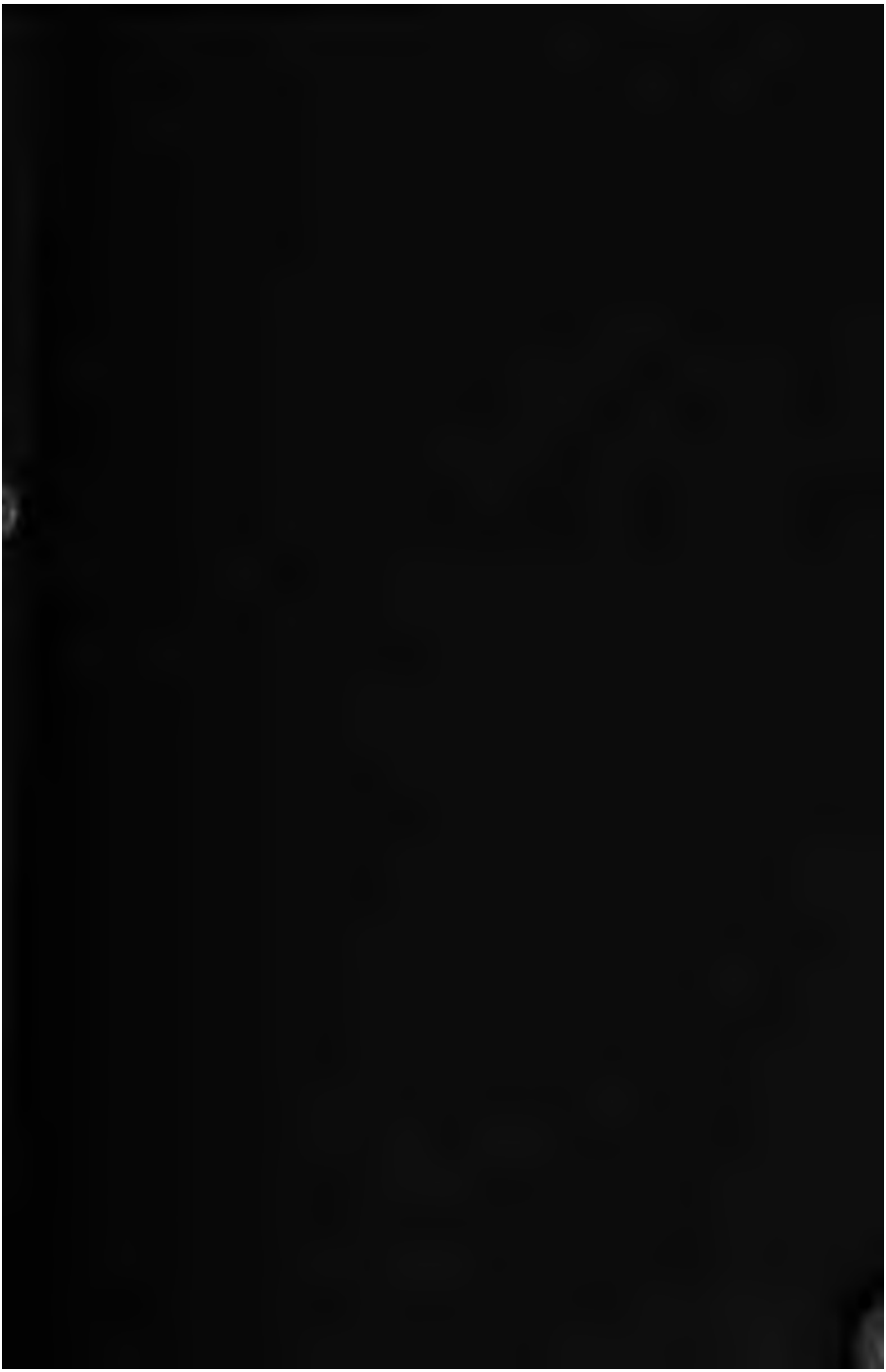

CHRIST IN THE PENTATEUCH;

OR,

Things Old and New Concerning Jesus.

BY

HENRY H. BOURN,

Author of "Letters to the Working Classes on Important Subjects," "Black Diamonds; or, the Gospel in a Colliery District," etc., etc., etc.

LONDON:
S. W. PARTRIDGE & CO.,
9, PATERNOSTER ROW.

1869.

101. f. 237.

Butler & Tanner,
The Selwood Printing Works,
Frome, and London.

PREFACE.

The author considers it due to his readers to state that some portions of this volume, although not in so complete a form, have appeared in one of the leading denominational magazines. The thanks which he received from several persons for those articles have induced him to publish them in their present form, in connection with subjects of equal interest and importance to students of God's Word.

The author hopes it will be discovered that the following pages contain nothing but what is in perfect harmony with the Scriptures.

On several points it will be seen that the writer differs from some authors who have been looked up to as authorities; he trusts, however, that he has not done so in a single instance without, after careful study of the Scriptures, seeing the necessity for so doing, and assigning a satisfactory reason for the direction of others.

The desire of the writer has been, that he might under Divine direction lead his readers to discover

more of the fulness which there is in the person and work of Jesus.

With the hope and prayer that God may be glorified, the work is committed to Him without whose blessing no good can be accomplished.

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CHAPTER I.

THE MEMORIAL NAME.

"JEHOVAH! 'tis a glorious name,
Still pregnant with delight;
It scatters round a cheerful beam,
To gild the darkest night."

AN inspired writer informs us that "The name of the LORD (Jehovah) *is* a strong tower: the righteous runneth into it, and is safe" (Prov. xviii. 10). A careful and prayerful study of all those passages of Scripture which supply us with information respecting the different names by which the Divine Being has made Himself known would be both interesting and profitable to the Christian. It would be impossible for *any* person to prosecute such a task without arriving at the conclusion that there is more in a name than he had supposed. If for illustration we read of *Elohim*, that is, God, or the Great One, who made the heavens and the earth; EL-SHADDAI, that is, God Almighty, or the Strong One, who is able to perform all things; LORD, that is, Jehovah, or the Self-existent and Faithful One, we perceive that there

is a twofold sphere in the Divine government,—of the world generally, and redemption in particular.

"In tracing through Scripture the various names which God takes, we find them intimately connected with the varied need of those with whom He was in relation. '*Jehovah-jireh*' (the Lord will provide); '*Jehovah-nissi*' (the Lord my banner); '*Jehovah-shalom*' (the Lord send peace); '*Jehovah-tsidkenu*' (the Lord our righteousness). All these His gracious titles are unfolded to meet the necessities of His people; and when He calls Himself 'I AM,' it comprehends them all. Jehovah, in taking this title, was furnishing His people with a blank cheque, to be filled up to any amount; He calls Himself 'I AM,' and faith has but to write over against that ineffably precious name whatever we want. God is the only significant figure, and human need may add the ciphers. If we want life, Christ says, 'I AM the life;' if we want righteousness, He is 'THE LORD OUR RIGHTEOUSNESS;' if we want peace, 'He is our peace;' if we want wisdom, sanctification, and redemption, He 'is made' all these 'unto us.' In a word, we may travel through the wide range of human necessity, in order to have a just conception of the amazing depth and fulness of this profound and adorable name, 'I AM.'

'When God would teach mankind His name,
He calls Himself the great 'I AM;'
And leaves a blank,—believers may
Supply those things for which they pray.'"

The derivation of Jehovah, or I AM, is now pretty generally admitted to be from HAVAH, the old root of the Hebrew verb "to be;" a root-form so ancient as to have been entirely dropped from the prose of the Pentateuch, and retained only in the poetic form of the imperative, as in Genesis xxvii. 29, in the prophetic benediction of Isaac: HEVEH, "'Be' lord over thy brethren." "This old root-form, HAVAH, found its equivalent in HAYAH, the ordinary form of the Hebrew verb 'to be;' and it is in the third person singular, *future*, of this later verb, HAYAH ('to be'),—namely, in the form of its old future, YAHVEH,—that we find the true place and pointing of the word rendered 'Jehovah' by our translators. It is this form, YAHVEH (literally, *He will be*), turned into the noun, or name, YAHVEH—HE WHO WILL BE,—which God adopts as His name and memorial to all generations, . . . God Himself originally set forth the meaning of this great prophetic name in the plainest terms (Exod. iii. 14). First, by the prophecy, 'I WILL BE WHO I WILL BE;' next, by the statement, 'I, WHO WILL BE,' hath sent me unto you; finally, by giving as His memorial name, 'YAHVEH,' that is, 'HE WHO WILL BE.'

"That the force of these transitions may be appreciated, we will transcribe the passage in which they occur, the *future* being used in the original throughout: 'And God said unto Moses, I WILL BE WHO I WILL BE; and He said, Thus shalt thou say unto the children of Israel, I WHO WILL BE hath sent me unto you. And God said moreover unto Moses, Thus shalt thou

say unto the children of Israel, HE WHO WILL BE, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever, and this is my memorial to all generations.' "*

Some writers maintain that Moses was indebted for information respecting to what transpired before his day, not to God, but to two different documents, which they have been pleased to designate the *Elohistic* and the *Jehovistic*. Such a conclusion has been arrived at because Moses in one chapter writes of the Divine Being as *Elohim* or God, and in another as LORD or Jehovah. It is scarcely necessary to add that such views are rejected by all those who believe Moses to have written "by inspiration of God."

On the other hand there are many persons, who revere the Scriptures as the word of God, who think that the names by which He has at different times made Himself known to men are of the same import, and who also say that but little, if any, importance is to be attached to the different manifestations which He has made of Himself. In consequence of such views as these being entertained, many of the Lord's people are often in trouble and perplexity.

With reference to the difference which there is between the meaning of Jehovah and God, it may be well to say that "Jehovah is God outwardly manifesting Himself, revealing Himself, living, working, and reigning in history, ever unfolding there, more and

* "Yahveh Christ," by Alex. McWhorter, pp. 22-24.

more, His character and being . . . The name Elohim indicates absolute fulness and power of life, and assures us that every product of His activity is rich in, and capable of development, that it *may* perfectly unfold and attain its goal, but not that it certainly *shall* do so. On the other hand the name of Jehovah guarantees the development itself, and that the potency will ultimately reach its proper termination."*

It was Jehovah who made the covenant with His people (Gen. xv. 18; Num. x. 33, &c.). In this connexion Elohim occurs but once (Ps. lxxviii. 10), and even with the article Ha-Elohim, which expresses more personality than Elohim alone, is found but seldom (Jud. xx. 27; 1 Sam. iv. 4). The Israelites were enjoined to observe the commandments of Jehovah (Lev. iv. 27, &c.), to keep His law, and to worship Him alone. Hence the phrase to "serve Jehovah" (Exod. x. 7, 8, &c.), is applied to denote true worship; whereas, "to serve Ha-Elohim," is used but once in this sense (Exod. iii. 12), and Elohim occurs in the same association only when the worship of idols is spoken of (Deut. iv. 28; Jud. iii. 6). As Jehovah, the only true God, is the only object of true worship, to Him belong the sabbaths and festivals, and all the ordinances connected with the religious services of the Israelites (Exod. x. 9; xii. 11; Lev. xxiii. 2). His are the altars on which offerings are made to the true God; the priests and ministers are His (1 Sam. ii. 11;

* Kurtz.

xiv. 3), and so exclusively that a priest of Elohim is always associated with idolatrous worship. To Jehovah alone are offerings made (Exod. viii. 8), and if Elohim is ever used in this connexion, it is always qualified by pronominal suffixes, or some word in construction with it, so as to indicate the true God; in all other cases it refers to idols (Exod. xxii. 20; xxxiv. 15). It follows naturally that the temple and tabernacle are Jehovah's, and if they are attributed to Elohim, the latter is in some manner restricted as before. The prophets are the prophets of Jehovah, and their announcements proceed from Him, seldom from Elohim. The Israelites are the people of Jehovah (Exod. xxxii. 11), the congregation of Jehovah (Num. xvi. 3), as the Moabites are the people of Chemosh (Jer. xlviii. 46). Their king is the anointed of Jehovah; their wars are the wars of Jehovah (Exod. xiv. 25; 1 Sam. xviii. 17); their enemies are the enemies of Jehovah (2 Sam. xii. 14); it is the hand of Jehovah that delivers them up to their foes (Jud. vi. 1; xiii. 1, &c.); and He it is who raises up for them deliverers and judges, and on whom they call in times of peril (Jud. ii. 18; iii. 9, 15; Josh. xxiv. 7; 1 Sam. xvii. 37. In fine, Jehovah is the theocratic King of His people. (Jud. viii. 23); by Him their kings reign and achieve success against the national enemies (1 Sam. xi. 13; xiv. 23).*

In Exodus iii. 14, we read, as we have already seen, that God appeared to Moses as "I AM THAT I

* See further, Smith's Dictionary of the Bible, article "Jehovah."

AM." In Exodus vi. 2, 3, we are informed that "God spake unto Moses, and said unto him, I *am* the LORD—Jehovah—and I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name* of God Almighty—El Shaddai:—but by my name of JEHOVAH was I not known to them." It must be admitted that at first sight it appears impossible to reconcile this statement with Genesis xiii. 4; xxvi. 2; xxvii. 20; xxviii. 13, 16, where we read, "There (at Bethel) Abraham called on the name of the LORD (Jehovah)." "And the LORD (Jehovah) appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of." "Bring me venison, and make me savoury meat, that I may eat and bless thee before the LORD (Jehovah) before my death." "And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD (Jehovah) thy God brought it me." "And behold the LORD (Jehovah) stood above it—the ladder—and said, I am the LORD (Jehovah) God of Abraham thy father, and the God of Isaac; the land whereon thou liest to thee will I give it, and to thy seed." "And Jacob awaked out of his sleep, and he said, Surely the LORD (Jehovah) is in this place, and I knew it not."

It may be well to quote a few more passages for the purpose of showing that LORD, or Jehovah, was applied to the Divine Being both before and during the patriarchal age. Immediately after the fall of our first parents in the garden of Eden, the LORD God said to the serpent, "I will put enmity between thee and the

woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15). It may be inferred from the expression uttered by Eve at the birth of Cain that she believed the promise was then fulfilled, or would be without delay. "I have gotten," she said, "a man from the LORD" (Jehovah) (Gen. iv. 1), or I have received him, even he who was to come and for whose coming we have longed. Such appears to have been the views of our first parents, for at the birth of their second son they named him Abel, which signifies "disappointment," "vanity," "that which comes to nought." We have been disappointed respecting our first-born: we were vain enough to suppose at first that he would bruise the serpent's head, but now we see our mistake and acknowledge our folly; and in proof of this we name our second-born son Abel. It will be seen that the name LORD, or Jehovah, was in the mind of Eve connected with the promise. Proceeding another step, we read of those who in the days of Seth began "to call upon the name of the LORD (Jehovah)" (Gen. iv. 26), or to invoke with the name Jehovah. If this is the meaning, as some of the most celebrated scholars suppose, we learn that there were men who began to call upon God in the name of and through one whom they looked for as a mediator during the lifetime of Seth. Noah, after leaving the ark, "builded an altar unto the LORD (Jehovah): and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the LORD

(Jehovah) said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth: neither will I again smite any more everything living as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease" (Gen. viii. 20–22). Jehovah, in this passage, also stands connected with promises. Again, when Abram had, in obedience to the Divine command, arranged the divided parts of the victims which he had slain so as to make a path-way between them, he saw a column of thick and dark cloudlike smoke rising from a red-hot furnace moving along the ground, over which a radiance shone forth. We gather from the narrative, that such phenomena suggested the idea to the mind of the patriarch, that a glorious person was concealed by the cloud. We are further informed that, "In the same day the LORD (Jehovah) made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18). In the sixth and seventh verses we read, "He believed in the LORD (Jehovah) and he counted it to him for righteousness. And he said unto him, I *am* the LORD (Jehovah) that brought thee up out of Ur of the Chaldees, to give thee this land to inherit it." Here we have faith in the promises made by Jehovah approved of by the LORD. Here is also a covenant made and ratified as all important covenants appear to have been. "I will

give the men that have transgressed my covenant, which have not performed the words of the covenant which they have made before me, when they cut the calf in twain, and passed between the parts thereof" (Jer. xxxiv. 18).

In like manner, when men entered into covenant with one another, the covenanting parties passed between the pieces of a slain and divided beast.

It is highly probable that when Jehovah made the covenant with Abram, the burning lamp or lamp of fire, the same as the shekinah, which was the symbol of Jehovah's presence, passed between the divided carcase, meeting Abram somewhere about the centre.

Passing on to the time when Abraham, in obedience to the Divine command, had taken his son—his only son, Isaac—three days' journey for the purpose of offering him in sacrifice, we are informed that the LORD (Jehovah) addressed him, saying, "By myself have I sworn, saith the LORD (Jehovah), for because thou hast done this thing, and hast not withheld thy son, thine only *son*, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast heard my voice" (Gen. xxii. 16—18).

In all the passages quoted it will be seen that the name LORD, or Jehovah, is applied to or taken by the Divine Being when in association with man, and that

it was thus used both before and during the days of the patriarchs.

It was *God* who formed the heavens and the earth, the LORD GOD who created man, JEHOVAH who gave promises and entered into covenant. The patriarchs, we are assured, "all died in faith, not having received the promises, but having seen them afar off." It must not be overlooked that our Saviour addressed the Jews in the following manner: "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John viii. 56). Winer well observes, respecting the meaning of these words: "It is not, he exulted in order to see me; yet still less is it, he exulted that he saw, but that he should see me."

In order to reconcile the portions of God's word which have passed under review with Exodus vi. 2, 3, some critics propose to read the latter interrogatively, thus, "I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty (El-Shaddai), and was I not also known to them by my name JEHOVAH?" Geddes, in reply to this, says that such a rendering is "forced and ungrammatical, and would probably never have been thought of but to save a seeming inconsistency."

Other scholars are of opinion that the name JEHOVAH was not revealed, or that God did not assume the name JEHOVAH before the days of Moses. They admit, as a matter of course, that it occurs in the book of Genesis; but as that was written after the name JEHOVAH had come into common use, they

assume that Moses, in narrating past events, employed JEHOVAH by the figure *prolepsis*. In opposition to such, the remarks of the learned Kennicott may be quoted: "If," says he, "we could suppose that Moses in all these places wrote by a *prolepsis*, and used a name known to himself, though not known to these earlier fathers; yet it must be granted that Abraham was actually acquainted with this word, because in Genesis xxii. 14, he called the name of the place Jehovah-jireh."

It has been argued by many eminent scholars that the name JEHOVAH was known from the beginning, but that those who lived before the departure of the Israelites from Egypt were ignorant of the fulness of meaning which it contained. "It is to be noted," says Bishop Patrick, "that He doth not say to Moses in this place, *My name Jehovah was not known to them*, but *I was not known to them by this name*, that is, by that which it imports; *viz.* the *giving being* (as we may say) to His promises by the actual performance of *them; i.e.* by bringing them into the land of Canaan, and in order to it delivering them out of Egypt." When God sent Moses to the children of Israel, it was in order to bring them into the promised land, to give them the inheritance of it; therefore, with the strictest accuracy of expression, He begins and concludes His announcement to Moses in these words: "I AM JEHOVAH—THE ACCOMPLISHER." This is fully borne out by Exodus vi. 5–8. "I have also heard the groaning of the children of Israel, whom the Egyptians

keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I *am* the LORD (Jehovah), and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD (Jehovah) your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage. I *am* the LORD (Jehovah)."

From what has passed under review, it is evident that the emphasis lies on the term *know* or *known*. It is well known that in translating from one language to another, everything depends upon accuracy in the words chosen to represent the sense in the original. "Thus, in almost any foreign language, a verb having the sense of 'to comprehend,' 'to understand,' may often be translated by the English verb 'to know.' In very many instances, however, the verb 'to know' would not give the sense of the original." In reference to Exodus vi. 3, it may be observed that "The verb there used means 'to comprehend,' 'to understand,' and is very inadequately rendered 'to know.' Literally it reads, And by my name JEHOVAH was I not 'comprehended' or 'understood' by them. It properly conveys the meaning 'to see with the mind,'

'to understand by means of explanatory circumstances.' As in the return of the dove to the ark with an olive leaf, then Noah 'knew' that the waters were abated; and in the sacrifice of Manoah, when the angel of the LORD ascended in the flame of the altar and returned not, then Manoah 'knew' he was an angel of the LORD. An instance by which the sense of this word may be tested occurs in Isaiah vi. 5: 'Seeing, they shall see, and shall not perceive;' that is, 'understand,' 'comprehend.' The word here correctly rendered 'perceive,' is precisely the one which, in the case under consideration, our translators have given as 'know.' The relative difference between 'seeing' and 'perceiving' corresponds exactly to that between 'knowing' and 'comprehending,' as will appear by substituting, in the above example, the latter forms of expression thus: 'Knowing they shall know, but shall not comprehend.' This simple explanation of an apparently direct contradiction in the narrative may suggest a solvent for similar cases throughout the sacred records."*

It must be observed that there were three stages in the deliverance of the Israelites, as we have seen there were three distinct elements in the name Jehovah. There was their redemption with a strong hand and stretched out arm; their adoption as the nation of Jehovah; and their guidance to the land promised to the fathers. When they entered the land of Canaan

* "Yahveh Christ," by Alex. McWhorter, p. 79.

they understood the meaning of that name which was afterwards held in the greatest veneration by all faithful Israelites—the name JEHOVAH.

So excessive was the awe in which the Jews held this name, even before the time when the Septuagint version was made, that they would never pronounce it but on the most solemn occasions. Thus Philo, in his life of Moses, calls it "The Name which it is lawful only to those who are purified in ear and tongue to hear or to pronounce, and that, in the sanctuary; but to no other, by any means whatever." And again, "And if any did not altogether blaspheme against the Lord of men and angels, but even presumed to utter His Name unseasonably, he should abide the sentence of death." Josephus also says, "God declared to him (Moses) His holy name, which had never been discovered to men before; concerning which it is not lawful for me to say any more." And Maimonides informs us that the priest in the temple "enounces the Name by the enumeration of its letters, and that is the Name which is enounced by Yód, Hé, Wáw, Hé; so much so, that it is called in consequence, the 'Name Analyzed.' In every place and province they express it by its synonym, 'Adonai' (Lord), for they do not mention the Name by the enumeration of its letters in any other place but in the sanctuary only. Nay even, since the death of Simeon the Just, the priests have discontinued to bless by the Name Analyzed, even in the sanctuary itself, lest any one should learn it who was not respectable and of good report."

Again, "This Name was not pronounced but in the sanctuary; nor even then, but by the consecrated priests of God in giving the priest's blessing, and by the high-priest himself on the day of fasting." Theodoret says, "And this (Name) is called by the Hebrews 'Unutterable,' for it is forbidden with them to proffer it in speech."

Now that a sacrifice is no longer needed at the hands of the worshipper, because one of universal and everlasting efficacy has been offered on the cross of Calvary; now that the high-priest is no longer required to enter into the Holiest of Holies once a year to make an atonement for his own sin, and then for the sins of the people, because Jesus Christ our great High-Priest has entered into heaven itself for us; now that the veil is rent and the darkness has passed away, and the true light shines forth in all its glory, we can see what the name Jehovah implies, although thousands in olden times who were strong in faith were never able to comprehend its meaning.

Do you know, dear reader, what it is to be delivered from a judgment worse than that which fell upon the Egyptians—from a bondage far worse than that which the Israelites groaned under? Do you know what it is to be adopted into the family of God, and realize the fact of your being raised with Christ into the heavenlies? If so, you not only understand the meaning of the name JEHOVAH, but you have also, by the teaching of the Holy Spirit, comprehended to some extent the wonderful depth, fulness, and richness of

the name JESUS. "Thou shalt call His name JESUS, for He shall save His people from their sins" (Matt. i. 21.)

If JEHOVAH or I AM is understood as being applicable to the manifestations which God made of Himself through the second person in the Godhead, before His incarnation, we discover a truth and fulness in the words quoted at the commencement of this chapter. He is indeed "a strong tower," a tower of impregnable security. The battering rams of Satan may be brought into action against us, but all will be in vain if we are in Christ, and shielded by the precious name—JESUS. The redeemed of the Lord may have to pass through deep and troubled waters, but they cannot be overwhelmed thereby, for He is with them; yea, better still, they are on "the rock that is higher than I." They sometimes may be walking in darkness, yet He is still the light. Should some of the Lord's dealings with His people be such as to almost prevent their being brought, by such short-sighted creatures as we are, within the circle of loving-kindness and tender mercy, we are assured for our comfort that He dealeth with us as with sons, and that He doeth all things well.

That JEHOVAH is applicable to JESUS, or God making Himself manifest as the Redeemer of His people, is evident from the following Scriptures: "There is no God else beside me; a just God and a Saviour, there is none beside me. Look unto me, and be ye saved,

all the ends of the earth: for I *am* God, and *there is* none else" (Isa. xlv. 22). Again, "Thus saith the LORD (Jehovah) the King of Israel, and his Redeemer the LORD (Jehovah) of hosts; I *am* the first, and I *am* the last" (Isa. xliv. 6); "I, *even* I, *am* the LORD (Jehovah); and beside me *there is* no Saviour" (Isa. xliii. 11); "All flesh shall know that I the LORD (Jehovah) *am* thy Saviour and thy Redeemer, the mighty One of Jacob" (Isa. xlix. 26); "Thou shalt know that I the LORD (Jehovah) *am* thy Saviour and thy Redeemer, the Mighty One of Jacob" (Isa. lx. 16); "I will help thee, saith the LORD (Jehovah), and thy Redeemer, the Holy One of Israel" (Isa. xli. 14); "*As for* our Redeemer, the LORD (Jehovah) of hosts *is* His name, the Holy One of Israel" (Isa. xlvii. 4); "I *am* the LORD (Jehovah) thy God from the land of Egypt, and thou shalt know no god but me; for *there is* no Saviour beside me" (Hos. xiii. 4); "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12). This is said of Jesus who, when on earth, assured the Jews that His goings forth had been of old, in the following conclusive manner, "Verily, verily, I say unto you, Before Abraham was, I am" (John viii. 58).

"The question may be proposed, however, What was the relation of THE WORD to the manifestation of God as Jehovah? In attempting to answer this question, we may be guided by the words of John i. 18, 'No man hath seen God at any time; the only begotten Son,

who is in the bosom of the Father, He hath declared *Him.*' The most probable interpretation of this passage is that which regards it as teaching that it was through the Son that God had revealed Himself to men, even before the Incarnation. We may accordingly regard the revelation of God as Jehovah as the revelation of God through the Son, who was still, however, in the bosom of the Father. The name Jehovah may then denote the Revealer and the Revealed as One, or a prominence may be given to either. But in THE INCARNATE WORD, the personality of the Son was more clearly manifested; and this we may regard as the objective basis for the distinction between Jehovah and the Messiah in the Old Testament prophecy.

The assertion that Jehovah was the name of the pre-existent Word, rather than that of God revealed through the Word, appears to overlook the distinction between the revelation of God in Christ, and the revelation of God as Jehovah, which may be regarded as implied in the declaration, 'I came forth from the Father, and have come into the world;' for though, even during the time that the Word tabernacled among men, the Father was in the Son, and the Son in the Father; yet is there a deep meaning in the words, 'I came forth from the Father,' and 'I leave the world, and go to the Father.'"*

An arrangement in parallel columns of those portions of the Old Testament in which Jehovah is spoken of, and the same passages as applied to Jesus Christ

* Jehovah, the Redeemer God, by T. Tyler, B.A., page 63.

in the New Testament, will assist us in arriving at the right conclusion on this interesting and important subject.

A selection of passages from the Old Testament in which the name Jehovah is met with.

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said,

Holy! Holy! Holy! is *the* LORD of hosts: The whole earth is full of His glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe

A selection from the New Testament in which the same passages are applied to JESUS CHRIST.

"Therefore they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. These things said Esaias, when he saw His glory, and spake of Him." (John xii. 39–41.)

is me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

And he said, Go, and tell this people,

Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with the ears, and understand with their heart, and convert, and be healed" (Isa. vi. 1–3, 5, 9, 10).

"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD (Jehovah), make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain

"This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the LORD, make His paths straight" (Matt. iii. 3).

and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD (Jehovah) shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD (Jehovah) hath spoken *it*" (Isa. xl. 3–5).

"Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke i. 16, 17).

"Thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways" (Luke i. 76).

"Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him" (John iii. 28).

"This is He of whom I said, After me cometh a man which is preferred before me: for He was before me. And I knew Him not: but that He should be made manifest

to Israel, therefore am I come baptizing with water" (John i. 30, 31).

"Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall *one* say, In the LORD (Jehovah) have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. In the LORD (Jehovah) shall all the seed of Israel be justified, and shall glory" (Isa. xlv. 22–25).

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. xiv. 10–12).

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. i. 30, 31).

"Of old hast Thou (Jehovah) laid the foundation

"Unto the Son *He saith*, . . . Thou, Lord, in

of the earth: and the heavens *are* the work of Thy hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed" (Ps. cii. 25, 26).

the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail" (Heb. i. 10–12).

"And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD (Jehovah) descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly" (Exod. xix. 17, 18).

"See that ye refuse not Him that speaketh (Jesus). For if they escaped not who refused him that spake on earth, much more *shall not* we *escape* if we turn away from Him that *speaketh* from heaven: whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven" (Heb. xii. 25, 26).

"Wherefore the people

"Neither let us tempt

did chide with Moses, and said, Give us water that we may drink. . . . And he (Moses) called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD (Jehovah) among us, or not?" (Exod. xvii. 2, 7.)

"And the LORD (Jehovah) sent fiery serpents among the people; and much people of Israel died" (Num. xxi. 6).

"The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them, *as in* Sinai, in the holy *place*. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD (Jehovah) God might dwell *among* Christ, as some of them also tempted, and were destroyed of serpents" (1 Cor. x. 9).

"But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that

them" (Ps. lxviii. 17, 18).

"Confounded be all they that serve graven images, —that boast themselves of idols: worship Him, all *ye* gods" (Ps. xcvii. 7).

"And ye shall know that I *am* in the midst of Israel, and that I *am* the LORD (Jehovah) your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, —*that* I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams,—your young men shall see visions: and also upon the servants and upon the handmaids —in those days will I

descended is the same also that ascended up far above all heavens, that He might fill all things" (Eph. iv. 7–10).

"When He bringeth in the firstbegotten into the world, He saith, And let all the angels of God worship Him" (Heb. i. 6).

"This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts ii. 32, 33).

pour out my Spirit. . . . And it shall come to pass, *that* whosoever shall call on the name of the LORD (Jehovah) shall be delivered" (Joel ii. 27–29, 32).

"How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye,—when the LORD (Jehovah) shall bring again Zion" (Isa. lii. 7, 8).

"There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. x. 12–15.)

"And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price, thirty *pieces* of silver. And the LORD (Jehovah) said unto me, Cast it unto the potter:— a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD (Jehovah)" (Zech. xi. 12, 13).

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said *unto them*, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver" (Matt. xxvi. 14, 15).

"Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces and said, It is not lawful for to put them into the

treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in" (Matt. xxvii. 3–7).

"They shall look upon me whom they have pierced, and they shall mourn for Him,—as one mourneth for *his* only *son*, and shall be in bitterness for Him,—as one that is in bitterness for his first-born" (Zech. xii. 10).

Jehovah is the person speaking. (See verse 1.)

Another Scripture saith, They shall look on Him whom they pierced" (John xix. 37).

See also Mal. iii. 1; iv. 5; Isa. lvi. 6, 7; Jer. vii. 11.

Matt. xi. 10, 14; xxi. 9 12, 13.

What a comfort it is to the tempted and tried believer, as well as those who are surrounded by difficulties and dangers, to know that they are safe in the name of JESUS, and may, at all times, derive succour and strength from Him.

"Is there not a savour in the name of JESUS, both to thee and me? (Eph. v. 2.)
To thee He precious is, and altogether lovely.
And is He not the same to me?
O yes; when self-condemned, when pressed with care,
Or harassed by the unwearied malice of our ever-watchful foe;
Where should we seek relief, where rest our tempted souls, but in the name of JESUS—
That tower, so strong, wherein the righteous enter and are safe.
Yes, through grace, I love the name of JESUS.
His heart is used to sympathy;
He sees the struggles of the inner man, pressed with the burden of the flesh;
He hears the intercession of the Spirit, helping us in prayer (Rom. viii. 27),
And, touched with the feeling of our infirmities,
Forth from His yearning bosom plucks the ready hand,
Places beneath us His everlasting arms,
And, through the unction of the ever blessed Spirit,
Gives us the exercise of faith, to realize
Near communion with Himself;
A wealthy place indeed—(Psa. lxvi. 12)
So wide, so quiet, and so peaceable" (1 Chron. iv. 40)."

To Him may we, who are the children of God through faith in Jesus, always betake ourselves; for in His presence only are we safe. If we are living in com-

munion with Him we shall be found waiting for the coming of the blessed Jesus; during whose day "the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat," and the earth and all that therein is shall be burned up. Although in that day the wicked will be calling aloud to mountains "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb," those who have taken refuge in the name of the LORD will not fear; on the contrary they will sing, "God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

May we at all times, dear reader, remember the words of Jesus, and look to Him who is ever speaking to us as I AM, "I AM the Bread of Life," "I AM the Light of the world," "I AM the Good Shepherd," "I AM the Resurrection and the Life," "I AM the true Vine," "I AM Alpha and Omega," "I AM the Bright and Morning Star."

Again, as I AM, let us remember that Jesus is presented to us in the Scriptures as The Mighty God, The Almighty, The Son, The Son of God, The Only Begotten of the Father, The First Born of every creature, The Wisdom of God, The Power of God, The Word, The Beginning, The Image of the Invisible God, The Brightness of God's glory, That Eternal Life, The First and the Last, Immanuel, Jesus, Messiah, The Lord, The Lord of Glory, The Prince of Life,

The Prince of Peace, The Everlasting Father, The Holy One of God, The Wonderful, The Counsellor, The Son of Man, The Seed of the Woman, The Resurrection, The Quickening Spirit, The Light, The Truth, The Way, Righteousness, The Sun of Righteousness, The Day Star, The Amen, The King of kings, The Heir of all things, The Root of David, The Offspring of David, The Lamb of God, The Rock of Ages, The True Witness, Shiloh, The Redeemer.

We have seen that YAHVEH, or YAHVEH ELOHIM enters into relation with man, communes with the patriarchs, delivers from bondage, sends His prophets, comes to His own, is rejected and crucified, ascends into glory, and will come again. "Behold He cometh with clouds; and every eye shall see Him, and they *also* which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen."

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. i. 7, 8).

Yahveh the promise of the First Coming is fulfilled, and yet Yahveh the Memorial Name still remains in its equivalent, HO ERKOMENOS.

Thus YAHVEH "Jehovah" (He who will Be) of old came according to His promise.

He WAS, and IS, and to us still HE IS TO COME.

He is to us YAHVEH (He who will Be).

He is HO ERKOMENOS (He who will Come).

Of Ho ERKOMENOS it is written, "Behold he cometh with clouds, and every eye shall see him."

"Even so, Come, YAHVEH JESUS," may we be prepared to add.*

* See further, on this interesting subject, "Yahveh Christ," by Alex. McWhorter.

CHAPTER II.

THE PASSOVER.

"But where on the lintel the red blood would deepen,
The dwelling of Israel's sons to declare,
The angel beheld it, and passed; for the weapon
Of Heaven's displeasure might not enter there.
And when the destroyer in peace had passed over
The marked habitations of God's chosen race,
They rose up in haste, and they quitted for ever
The land of their bondage, their shame, their disgrace."

THE first thing which was necessary in order that the God of Abraham, Isaac, and Jacob might make it manifest to the children of Israel that He would henceforth be known among them as Jehovah, was their deliverance from Egyptian bondage.

It was, we are informed, while Moses was keeping his flocks at Horeb that the Almighty God made Himself known to him as "I AM THAT I AM," and commissioned him to tell the Hebrews that the God of their fathers had selected him to be the leader of His people from the land of Egypt to Canaan. Moses was directed further to visit Pharaoh, and ask permission for the children of Israel to go three days' journey into the wilderness to worship their God. He was encouraged to proceed in a work of such magni-

tude by the two miracles of the serpent-rod and the leprous hand, in conjunction with the assurance that if such miracles should fail to convince Pharaoh and the Egyptians that Jehovah had sent him, other miraculous signs and plagues should follow. As Moses was not eloquent, his brother Aaron was chosen by Jehovah to be the speaker.

In accordance with instructions received, Moses and Aaron went in unto Pharaoh and requested that their brethren might be permitted to go three days' journey into the wilderness. The proud king however not only contemptuously refused to grant such a favour by saying, "I know not the LORD (Jehovah), neither will I let Israel go" (Exod. v. 2), but added to the burdens of the people by compelling them to collect straw with which they made their tallies of bricks. "Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *aught* thereof: for they be idle: therefore they cry, saying, Let us go and sacrifice to our God" (Exod. v. 7, 8). Moses, feeling somewhat diffident, shrank from appearing again before Pharaoh, but in answer to his reiterated objections fresh assurances of Jehovah's presence and protection were guaranteed. The two brethren again entered Pharaoh's presence, when Aaron's rod was transformed into a serpent; after which, in consequence of the king's heart being more hardened than it had been, the threatened plagues

were brought upon him and his people in the following order.

1. All water in vessels, pools, and rivers was turned to blood for seven days; and all fish died (Exod. vii. 19–25).

2. The streams, rivers, and ponds brought forth swarms of frogs (Exod. viii. 1–7).

3. The dust of the land was turned to lice (Exod. viii. 16–19).

4. All Egypt except Goshen swarmed with flies (Exod. viii. 20–24).

5. A deadly murrain attacked the Egyptians' cattle, but left the Israelites' herds untouched (Exod. ix. 1–7).

6. Ashes, flung towards heaven by Moses, returned as dust and produced boils and blains upon man and beast (Exod. ix. 8–12).

7. Hail and fire, such as had never before been seen in Egypt, destroyed man, beast, herb, tree, barley, and flax (Exod. ix. 17–32).

8. Locusts were afterwards sent which devoured all that the hail and fire had left (Exod. x. 3–15).

But these and also the darkness—

9. Which afterwards overspread the land of Egypt, excepting Goshen,—failed to prevail with Pharaoh so as to gain his permission for the children of Israel to depart out of his coasts (Exod. x. 21–23).

It was in consequence of Pharaoh still hardening his heart and refusing to let the children of Israel depart that Jehovah said unto Moses, "Yet will I bring one plague more upon Pharaoh and upon

Egypt" (Exod. xi. 1). "About midnight will I go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD (Jehovah) doth put a difference between the Egyptians and Israel" (Exod. xi. 4–7). In order that the Israelites might escape the terrible plague which Jehovah was about to bring upon the Egyptians, and that it might be seen that He had put a difference between them, Moses was commanded to speak unto all the congregation of Israel, saying, "In the tenth day of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house; and if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb" (Exod. xii. 3, 4). The lamb was to be of the first year, from the sheep or goats, and without blemish. It was to be chosen and set apart on the tenth day of the month, and killed and eaten on the evening of the fourteenth. From that time the month Abib was to be called the first month of the year, though previously

it had been counted as the seventh. The Hebrews were to kill the lamb between the evenings, then sprinkle its blood upon the door-posts and lintels of their houses with a bunch of hyssop, so that the angel, when passing through the land during the night to smite the firstborn in every house of the Egyptians, might pass over their dwellings. The lamb was to be roasted entire, and afterwards eaten with unleavened bread and bitter herbs; it was to be eaten in haste. All who partook of the lamb were required to have their loins girded, their shoes on their feet, their staves in their hands. Foreigners, hired servants, and uncircumcised strangers were not to eat it. What was left in the morning was to be burnt. (Exod. xii.)

In the paschal lamb we have, it must be admitted by all who believe the Scriptures to be the word of God, a type of the Lord Jesus Christ; for we are expressly told that "Christ our Passover is sacrificed for us." In consideration of which it is urged that we ought to "keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. v. 8).

Previous to entering more fully into the consideration of this most important and interesting view of the Passover, it may be well for us to obtain correct views respecting the nature of types, seeing that typical teaching will occupy a prominent place in subsequent chapters.

It is much to be deplored that, in consequence of the

extreme views of a few in their expositions of types, a large number of the Lord's people neglect their study altogether; the result is that their views of truth are wanting in force and clearness. Although it is by no means desirable that we should indulge in such luxuriant and capricious fancies as those of Glass, Coccius, Witsius, Vitringa, Mather, Keach, Worden, Taylor, Guild, and others, we should be on our guard against the dictum of Bishop Marsh, who, after having asked, "By what means shall we determine in any given instance that which is alleged to be a type was really designed to be a type?" observes, that "The only possible means of knowing that two distant though similar historical facts were so connected in the scheme of Divine providence that the one was designed to prefigure the other, is the authority of that book in which the scheme of Divine providence is unfolded." Again, "If we assert that a person or thing was designed to prefigure another person or thing, where no such prefiguration has been declared by Divine authority, we make an assertion for which we neither have nor can have the slightest foundation." Equally unsatisfactory are the views of Dr. Alexander, who says, "A type is not, as is too often imagined, *anything* in the Old Testament between which and certain doctrines in the New a lively imagination may succeed in tracing some analogy or resemblance; it is something which the Divine Author of Scripture announces to us as having been specially contrived and appointed for the one purpose of adumbrating certain

religious truths, and foreshadowing certain future transactions with which these truths were connected." In another place he says, "The essential element of a type is *associative or suggestive capacity, i.e.* the power of calling vividly before the mind something which is itself absent." Had nothing more objectionable been advanced by the writers in question, there would have been less occasion to differ from them. When, however, we read in answer to the question, "How comes the type to possess this faculty?"—*i.e. associative or suggestive capacity*—that it is "by *the express appointment of Him by whom the type was ordained,*" and further that "it must have been so designed *in its original institution,*" it appears desirable that we seek other and more trustworthy guides.

If there were many prophecies concerning the Messiah, which were not understood to be such by the Jews, and if the meaning of the name Jehovah was not comprehended by many who uttered it from time to time, may we not conclude that there were many persons, events, and services which were of a typical character, although they were not at first looked upon in that light? Were the views of Bishop Marsh and Dr. Alexander correct, it would at once be seen that the types were few indeed, and that the Messianic prophecies would be considerably reduced in number. After making reference to the extravagances of some typologists, Dr. Alexander says, "The safeguard against such extravagances is to keep fast hold of the principle that nothing is to be viewed as a type which

cannot be shown to have been expressly appointed to be such by God." Were we to act in accordance with such suggestions, we should discover that, leaving out of view what is said concerning the tabernacle, its furniture, services, and officers, all of which are affirmed in the epistles to the Hebrews and Colossians to have been of a typical nature, the only typical persons or characters would be Adam (Rom. v. 11, 12; 1 Cor. xv. 22), Melchisedec (Heb. vii.), Sarah and Hagar, Ishmael and Isaac, and by implication (Gal. iv. 22–35) Moses (Gal. iii. 19; Acts iii. 22–26), Jonah (Matt. xii. 40), David (Ezek. xxxvii. 24; Luke i. 32, etc.), Solomon (2 Sam. vii.), Zerubbabel and Joshua (Zech. iii. 4; Hag. ii. 23): the only transactions or events would be the preservation of Noah and his family in the ark (1 Pet. iii. 20), the redemption from Egypt and the Passover memorial (Luke xxii. 15, 16; 1 Cor. v. 7), the exodus (Matt. ii. 15), the passage through the Red Sea, the manna, Moses veiling his face while the law was read, the water flowing from the smitten rock, the serpent lifted up for healing in the wilderness, and some things which befel the Israelites there (1 Cor. v.; John iii. 14, v. 33; Rev. ii. 17). If Dr. Alexander was closely followed even some of these would have to be given up; for he says that to regard Galatians iv. 24, 25, and 2 Corinthians x. 4, as types, "is to confound things which essentially differ." On other grounds he cannot admit that the lifting up of the brazen serpent was a type of Christ being lifted up upon the cross.

We believe that in every type there was some resemblance or likeness, either in material, form, or mode of action, state, or condition, to the object indicated, and that the essential elements of a type were its associative or suggestive capacity, or, in other words, the power of calling up something before the mind which was absent, and that in some instances without any expressed appointment or authoritative declaration of Jehovah the God of Israel.

Keeping in mind the conclusion at which we have arrived respecting the nature of types, we proceed to examine the paschal lamb and the ritual connected therewith, as typical of Christ, who is spoken of as "Our Passover," "sacrificed for us." As we proceed, precious truths will be opened by the Spirit, who was promised to take of the things of Christ and show them unto us. May we ever be found with eyes and ears open so as to see and hear all that He is saying in the word concerning Jesus.

The solemn festival which immediately preceded the exodus is described as "the LORD'S passover" (Exod xii. 11), "the sacrifice of the LORD'S passover" (Exod. xii. 27), and "the sacrifice of the feast of the passover" (Exod. xxxiv. 25). Such phrases as these lead us very naturally to regard the slaying of the paschal lamb as a sacrificial act, and the eating of it as a sacrificial meal. It must be admitted that the word rendered sacrifice is not sufficient of itself to prove that the Passover possessed a sacrificial charac-

ter, but this is incontrovertibly proved by the words in conjunction with it.

In order that the striking type of the Lord Jesus which is furnished us in the paschal lamb may be more readily apprehended, the following scriptures must be prayerfully examined.

The Lamb and Ritual Typical.	*The Antitype met with in Jesus and His people.*
The lamb was to be a male of the first year (Exod. xii. 5).	"Unto us a child is born, unto us a son is given" (Isa. ix. 6).
It was to be taken out of the flock (Exod. xii. 5).	"Forasmuch then as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same" (Heb. ii. 14).
The lamb must be without blemish (Exod. xii. 5).	"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i. 18, 19).

It was chosen beforehand; namely, on the tenth day of the month (Exod. xii. 3).

Jesus was "chosen of God" (1 Pet. ii. 4), and "was foreordained before the foundation of the world" (1 Pet. i. 20).

The fourteenth day of the month was the day appointed for killing the lamb (Exod. xii. 3).

It was in these last times that Jesus was manifested for us "who by him do believe in God" (1 Pet. i. 20).

It was to be killed in the evening (Exod. xii. 6), or as the Hebrew reads, "between the two evenings."

It is well known that the Jews divided the day into morning and evening: till the sun passed the meridian all was morning or forenoon; after that all was evening or afternoon. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset, and continued till night, *i.e.* during the whole of the twi-

"And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?" "And Jesus cried with a loud voice, and gave up the ghost" (Mark xv. 34, 37).

It was three o'clock when the first cry was made, but some little time before He "gave up the ghost."

light. Between twelve o'clock therefore and the termination of the twilight the passover was to be offered—a most remarkable coincidence between "the ninth hour," or more correctly "about the ninth hour" of Mark xv. 34, and the "between the two evenings" of Exodus xii. 6.

The lamb was killed by the people (Exod. xii. 6).

The apostle having first made the admission that Jesus had been "delivered by the determinate counsel and foreknowledge of God" said to the Jews, "Ye have taken and by wicked hands have crucified and slain" (Acts ii. 23).

The blood of the lamb was to be sprinkled (or more correctly, smeared) on the door-posts and lintels of the houses. "They shall take of the blood, and strike

Believers are spoken of as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling

it on the two side posts and the upper door-posts of the houses" (Exod. xii. 7, 22).

"That the smearing with blood was to be regarded as an act of expiation is evident from the simple fact that a hyssop bush was used for the purpose (ver. 22); for sprinkling with hyssop is never prescribed in the law, except in connection with purification in the sense of expiation (Lev. xiv. 49 *seq.*; Num. xix. 18, 19). In Egypt the Israelites had no common altar; and for this reason the houses in which they assembled for the Passover were consecrated as altars, and the persons found in them were thereby removed from the stroke of the destroyer. In this way the smearing of the door-posts and lintel became a sign to Israel of their deliverance from the of the blood of Jesus Christ" (1 Pet. i. 2).

destroyer. Jehovah made it so by His promise that He would see the blood, and pass over the houses that were smeared with it. Through faith in this promise, Israel acquired in the sign a firm pledge of its deliverance."*

Not a bone of the lamb was to be broken (Exod. xii. 46). "By avoiding the breaking of the bones the animal was preserved in complete integrity, undisturbed and entire (Ps. xxxiv. 20). The sacrificial lamb to be eaten was to be thoroughly and perfectly whole, and at the time of eating was to appear as a perfect whole, and therefore as one; for it is not what is dissected, divided, broken in pieces, but only what is whole, that is *eo ipso* one. There was no other reason for

"When they came to Jesus, and saw that he was dead already, they brake not his legs."

"These things were done, that the scripture should be fulfilled, A bone of him shall not be broken" (John xix. 33, 36).

* Keil and Delitzsch on the Pentateuch, vol. ii., p. 14.

this, than that all who took part in the one whole animal, *i.e.* all who ate of it, should look upon themselves as one whole, one community, like those who eat the New Testament Passover, the body of Christ (1 Cor. v. 7), of whom the apostle says (1 Cor. x. 17), 'There is one bread, and so we being many are one body, for we are all partakers of one body.'"

The lamb was to be roasted (Exod. xii. 8).

In the twenty-second psalm, which is universally looked upon as the most remarkable of all the Messianic writings of the Old Testament, our Saviour says (ver. 14, 15), "My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd."

The lamb was to be eaten (Exod. xii. 8).

"Jesus said unto them, Verily, verily, I say unto

you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life" (John vi. 53, 54).

It was to be eaten with bitter herbs (Exod. xii. 8).

"The sweet flesh of the roasted lamb was to be made more savoury by the bitter vegetables, for their bitterness would be lost in the sweetness of the meat and supply to the latter its appropriate condiment. And what the bitter spice was to the sweet meat, the recollection of their oppression in Egypt was to be to their deliverance from bondage. But the recollection of their oppression was not all that was contemplated. As the sweet and the bitter re-

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn" (Zech. xii. 10).

"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost" (1 Thess. i. 6).

lieved each other, the one supplying what the other wanted, so were the sufferings in Egypt and the deliverance from bondage intimately and essentially connected together; for the latter could never have taken place without the former, and it was the consciousness of this which gave to the memorial its sacred worth. The words of the apostle are applicable here, 'No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness to them which are exercised thereby'" (Heb. xii. 11).*

It was to be eaten with unleavened bread (Exod. xii. 39).

Leaven is dough in the course of fermentation. But fermentation is cor-

"Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.

* "History of the Old Covenant," by Kurtz, vol. ii., p. 307.

ruption, the destruction of the natural condition, the breaking up of the natural connection between the component elements. Hence, from a symbolical point of view, all fermentation, being an alteration of the form given to the material by the creative hand of God, is a representation of that which is ungodly in the sphere of morals, that is, of moral corruption and depravity. As the lamb, which served to impart both physical and spiritual strength, and to restore communion with God, was pure; the bread, which was eaten with it, was not allowed to contain anything impure.

For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth" (1 Cor. v. 6–8).

It was to be eaten in haste (Exod. xii. 11).

Believers in Jesus are spoken of as having "fled for refuge to lay hold upon the hope set before us" in the gospel (Heb. vi. 18).

It was to be eaten with loins girt (Exod. xii. 11).	"Let your loins be girded" "with truth" (Luke xiii. 35; Eph. vi. 14).
It was to be eaten with staff in hand (Exod. xii. 11).	"Thy rod and thy staff they comfort me" says the believer in Jesus, as he by faith feeds on Him (Ps. xxiii. 4).
The Israelites were to have shoes on their feet at the time they partook of the paschal meat (Exod. xii. 11).	Christians are at all times to have their "feet shod with the preparation of the gospel of peace" (Eph. vi. 15).
No portion of the lamb was to be taken out of the house (Exod. xii. 11).	Nothing short of an unbroken Jesus will satisfy the requirements of God's redeemed. Paul prays, among other things, that the Christians at Ephesus may have Christ dwelling in their hearts (Eph. iii. 17).

The deliverance from Egypt was regarded as the starting-point of the Hebrew nation. The Israelites were, in consequence of that deliverance, raised from the condition of bondmen under a foreign tyrant to

that of a free people, owning allegiance to no one but Jehovah their Deliverer. At the period of their adoption we see the second element in the name Jehovah brought out. "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings and brought you unto myself" (Exod. xix. 4). At a later period we find the deliverance spoken of as the creation and redemption of the nation, and Jehovah declaring Himself to be "the creator of Israel." It was in consequence of this that the exodus was in after ages looked upon as the birth of the nation, and the Passover as its annual birth-day feast, while at the same time it spoke in type of a more important deliverance. When the young Hebrew inquired respecting the feast of the Passover "What is this?" he was told that "By strength of hand the LORD (Jehovah) brought us out from Egypt, from the house of bondage" (Exod. xiii. 14). In like manner, believers in Jesus are ever ready to admit that what they are is owing entirely to the grace of God in Christ Jesus.

Is it not true, as regards those who are in Christ, that we look back with pleasure to the time when we were delivered from the bondage of Satan, and speak of it with deep emotion as "*the beginning of months*," as the "*first month of the year*"? Happy period indeed, when for the first time we realized that we were created anew "in Christ Jesus." "If any man be in Christ, *he is* a new creature (creation)" (2 Cor. v. 17).

In the Passover we have the redemption of the

people founded upon the blood of the lamb in pursuance of God's eternal purpose. "This imparts to it all its Divine stability. Redemption was no afterthought with God. Before the world was, or Satan, or sin,—before ever the voice of God was heard breaking the silence of eternity, and calling worlds into existence, He had His deep counsels of love; and these counsels could never find a sufficiently solid basis in creation. All the blessings, the privileges, and dignities of creation were founded upon a creature's obedience, and the moment that failed all was gone. But then Satan's attempt to mar creation only opened the way for the manifestation of God's deeper purposes of redemption." No effort of the enemy could possibly interfere with those counsels. On the contrary, his efforts were effectual in displaying the unfathomable wisdom and immovable stability of God's purposes in Christ Jesus. The Eternal One had not to pause in order to devise some plan whereby the terrible evil introduced into His fair creation might be remedied; He had only to bring forth from the unexplored treasury of His precious counsels the truth concerning the "Lamb without blemish and without spot."

It ought not to be overlooked that the lamb is the only animal used in sacrifice, the designation of which is expressly applied to Christ. It is highly probable that when John said, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29), he referred to the lamb of the daily sacrifice and also to

that of the Passover. Jesus was indeed the Holy One, He was harmless, undefiled, and separate from sinners.

We have to contemplate the paschal lamb in *two aspects;* namely, as the *ground of peace,* and the *centre of unity.* The blood on the lintel and door-posts secured Israel's peace. There was nothing more required in order to enjoy settled peace in reference to the destroying angel, than the application of the blood; God did not add anything to the blood, because nothing more was necessary to obtain salvation from the sword of judgment. He did not say, "When I see the blood and the unleavened bread or bitter herbs I will pass over you." By no means: these things have their proper place and their proper value, but they never could be regarded as the ground of peace in the presence of God.

It is most needful to be simple and clear as to what it is which constitutes the ground of peace. So many things are mixed up with the work of Christ, that many souls are plunged into darkness and uncertainty as to their acceptance. They know that there is no other way of being saved but by the blood of Christ; but devils, we are told, know this, yet it avails them nought. What is needed is to know that *we are saved,* absolutely eternally saved. There is no such thing as being partly saved and partly lost, partly justified and partly guilty, partly alive and partly dead, partly born of God and partly not. There are but two states, and we must be in either the one or the other. The

Israelite was not partly sheltered by the blood and partly exposed to the sword of the destroyer. He knew he was safe. He did not hope so. He was not praying to be so. He was perfectly safe, and why? Because God had said, "When I see the blood I will pass over you." He simply rested upon God's testimony about the shed blood, and thus set to his seal that God was true. He believed what He had said, and that gave him peace. He was able to take his place at the paschal feast, in confidence, quietness and assurance, knowing that the destroyer could not touch him because a spotless victim had died in his stead. "This is the record, that God hath given to us eternal life, and this life is in His Son" (1 John v. 11). "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John v. 13). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand" (Rom. v. 1, 2).

If an Israelite had been asked as to his enjoyment of peace, what would he have said? Would he have said, "I know there is no other way of escape but the blood of the lamb, and I know that that is a Divinely appointed and perfect way, and moreover I know that that blood has been sprinkled on the door-posts, and lintel of my house; but somehow or other I do not feel quite comfortable, I am not quite sure if I am safe, I fear that I do not value the blood as I ought, that I am not loving the God of my fathers so much as I

should"? Would such have been his answer? Assuredly not: and yet hundreds of professed believers in Jesus speak thus when asked if they have peace. They put *their thoughts about the blood* in the place of the *blood itself*, and thus make their salvation as much dependent upon themselves as if they were to be saved by works.

Let it ever be borne in mind that the Israelite was saved by *blood alone*, and not by his thoughts about it. His thoughts might be deep or shallow; but, deep or shallow, they had nothing to do with his safety: God did not say, "When you see the blood I will pass over you." No, but "When *I* see." What gave the Israelite peace was the fact that Jehovah's eye rested on the blood. The blood it must be remembered was outside, the Israelite inside; so that he could not possibly see it, but God saw it, and that was quite enough.

The application of this to the question of a sinner's peace is very plain. Christ, having shed His blood as a perfect atonement for sin, has taken it into the presence of God, and God's testimony assures the believer that everything is settled on his behalf. All the claims of justice have been fully answered, sin has been perfectly put away, so that the tide of redeeming love may roll down from the heart of God along the channel which the sacrifice of Christ has opened for it. To this truth the Holy Ghost bears witness; He ever sets forth the fact of God's estimate of the blood of Christ. He points the sinner's eye to the work accomplished on the cross.

"It is finish'd, yes indeed,
Finish'd every jot;
Sinner, this is all you need;
Tell me, is it not?"

He declares that all is done; that sin has been put away, and righteousness brought nigh, so nigh that it is "to all them that believe." Believe what? Believe what God says because He says it, not because they feel it. We are prone to look at something in ourselves as necessary to form the ground of peace. We are apt to regard the work of the Spirit *in us* rather than the work of Christ *for us* as the foundation of our peace. This is a great mistake. We know and readily admit that the operations of the Spirit of God have their proper place in the word and work of God, in the souls of men; but His work is never set forth as that on which our peace depends. The Holy Ghost did not make peace, but Jesus did. The Holy Ghost is not said to be our peace, but Christ is. God did not send "preaching peace" by the Holy Ghost, but "by Jesus Christ." The Holy Ghost reveals Christ, He makes us to know, enjoy, and feed upon Christ. He bears witness to Christ, takes of the things of Christ and shows them unto us. He is the power of communion, the seal, the witness, the unction. In short, His operations are essential. Without Him we can neither see, hear, know, feel, experience, enjoy, nor exhibit aught of Christ. This is plain, and is understood by every true and rightly instructed Christian. Yet, notwithstanding all this, the work of the Spirit

is not the ground of peace, though *He enables us to enjoy peace.* He is not our title, though He reveals our title and enables us to enjoy it. The Holy Ghost is still carrying on His work in the soul of the believer. He "maketh intercession with groanings that cannot be uttered." He labours to bring us into more entire conformity with the Lord Jesus. His aim is to "present every man perfect in Christ." He is the Author of every right desire, every holy aspiration, every pure and heavenly affection, every Divine experience; but His work in and with us will not be complete until we have left this present scene and taken our place with Christ in the glory. Just as, in the case of Abraham's servant, his work was not complete until he presented Rebecca to Isaac.

Not so the work of Christ *for* us. That is absolutely and eternally complete. He could say, "I have finished the work which thou gavest me to do" (John xvii. 4). And again, "It is finished." The blessed Spirit cannot yet say He has finished the work given Him to do. He has been patiently and faithfully working for the last eighteen hundred years as the true, the Divine Vicar of Christ on earth. He still works amid the various hostile influences which surround the sphere of His operations. He still works in the hearts of the people of God, in order to bring them up practically and experimentally to the Divinely appointed standard. But He never teaches a soul to lean on His work for peace in the presence of Divine holiness. His office is to speak of Jesus. "He" says

Christ, "shall take of mine and show it unto you." It is of Christ and of His work for us that He testifies, in order to cheer the believer, and *not* of His own work *within* us. It is to Christ He leads as the one bond of union between the saints and God, and between one another, so that there is fellowship between themselves because of the fellowship which each has with the Father and with the Son, by the power of the Holy Ghost. As all fulness dwells in Jesus, it follows that there is not another to whom we can *come for rest;* that it is to Him we are to *look,* on Him we are to *feed,* in Him we are to *walk,* to Him we are to be *conformed,* and for Him we are to *wait.* We can know nothing truly, experimentally, of the Godhead, personality, indwelling, and operations of the Holy Ghost, but as we are kept by Him looking to and abiding in Jesus, and receiving all supplies from Him in whom are all our springs. The Holy Spirit can only present Christ's work as the solid basis on which the soul must rest for ever. Yea it is, as we have already seen, on the ground of Christ's perfect atonement that He takes up His abode and carries on His operations in the believer. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." No power or energy of the Holy Ghost could cancel sin. The blood has done that. "The blood of Jesus Christ His Son cleanseth us from all sin."

It is of the utmost importance to distinguish between the Spirit's work *in us* and Christ's work *for us.* Where they are confounded, one rarely

finds settled peace as to the question of sin. The type of the passover illustrates the distinction very simply. The Israelite's peace was not founded on the unleavened bread, or the bitter herbs, but upon the blood. Nor was it by any means a question of what *he* thought about the blood, but of what God thought about it. This gives immense relief and comfort to the heart. God has found a ransom, and He reveals that ransom to sinners in order that we might rest therein, on the authority of His word, and by the grace of His Spirit; and albeit our thoughts and feelings may, and must ever, fall far short of the infinite preciousness of that ransom; yet, inasmuch as God tells us that He is perfectly satisfied about our sins, we may be satisfied also. Our conscience may well find settled peace where God's holiness finds rest.

Beloved reader, if you have not as yet found peace in Jesus, ponder this deeply. See the simplicity of the ground on which your peace is to rest. God is well pleased in the finished work of His Son Jesus Christ: "well pleased for His righteousness' sake." That righteousness is not founded upon your feelings or experience, but upon the shed blood of the Lamb of God, and hence your peace is not dependent upon your feelings or experience, but upon the same precious blood, which is of changeless efficacy and changeless value in the judgment of God.

What then remains for the believer? To what is he called? Most assuredly to keep the feast of unleavened bread, by putting away everything con-

trary to the hallowed purity of his elevated position. It is his privilege to feed upon that precious Jesus, whose blood has cancelled all his guilt. Being assured that the sword of the destroyer cannot touch him, because it has fallen upon Christ instead, it is for him to feast in holy repose within the blood-stricken door, under the perfect shelter which God's own love has provided in the blood of the cross. "He hath made Him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. v. 14, 15.)

May the Holy Ghost lead every doubting, wavering heart to find rest in the Divine testimony of the words:—

"WHEN I SEE THE BLOOD I WILL PASS OVER YOU."

The Israelites gathered around the roasted lamb, and feeding thereon, presents to our view Christ as the *centre of unity*. The Holy Ghost, the sent of the Father and Christ, can only gather to Christ, He cannot gather to a system or an organization, a doctrine or doctrines, a name or an ordinance. He gathers to a person, and that person is a glorified Christ; He who died for our sins, according to the Scriptures, was buried and rose again, according to the Scriptures.

There is something very precious in the thought that believers are one with each other, because they are one in Christ. May all who read this know what it is to be drawn to Jesus by the power of the Holy Ghost, and what it is to feel that they are one with all His; and have grace to make it manifest by their daily walk, that they realize their oneness with the exalted Christ, and all who have been quickened and raised with Him into the heavenlies!

This chapter must not be closed without a few remarks being added, on the importance of cultivating a spirit of holiness, and manifesting the same in our every-day life and conversation. There are those, it must be admitted, who do not keep the feast of unleavened bread. The blood may be on the door-posts and lintel, but leaven within their borders does, and will, prevent them enjoying the security which the blood provides. If evil is allowed, if the flesh is submitted to, fellowship with God must be interrupted, though it may not break the link which binds the soul eternally to God. Those who belong to the Holy One must be holy. They have not been delivered from the curse and guilt of sin merely, but also from the practice, power, and love of it. If saved by grace, we are saved to holiness. The soul that can take occasion from the freedom of Divine grace, and the completeness of the redemption which is in Christ Jesus, to "continue in sin," proves very distinctly that he understands neither the one nor the other.

See further on this subject, "Notes on Exodus," by C. H. M.

CHAPTER III.

THE TABERNACLE.

"For us the sanctuary is our dwelling-place;
And oft as pressing need demands, or our cold hearts
are stirred to praise,
We've boldness, through the veil, e'en Jesu's blood,
To go within the Holiest, and there present our suit."

To give a definite external form to the covenant concluded with the Israelites in the desert of Sinai, shortly after their deliverance from Egypt, and for the purpose of constructing a visible bond of fellowship in which He might manifest Himself to the people, and they draw near to Him as their God, Jehovah commanded Moses to erect a sanctuary in which He might "dwell among them" (Exod. xxv. 8). The construction and arrangement of the entire building were determined by Jehovah, who showed to Moses when "in the mount" (Heb. viii. 5) a pattern of the dwelling and its furniture; and prescribed with great minuteness, both the form and material thereof. "When the sanctuary, that had been built for the Lord for a dwelling in Israel, had been set up with all its apparatus, '*the cloud covered the tabernacle, and the glory of Jehovah filled the dwelling,*' so that Moses was

unable to enter. The cloud, in which Jehovah had hitherto been present with His people, and guided and protected them upon their journeying (chap. xiii. 21, 22), now came down upon the Tabernacle and filled the dwelling with the gracious presence of the Lord. So long as this cloud rested upon the tabernacle the children of Israel remained encamped; but when it ascended, they broke up the encampment to proceed onwards. This sign was Jehovah's command for encamping or going forward 'throughout all their journeys' (ver. 36–38). This statement is repeated still more elaborately in Numbers ix. 15–23. The mode in which the glory of Jehovah filled the dwelling, or in which Jehovah manifested His presence within it, is not described; but the glory of Jehovah filling the dwelling is clearly distinguished from the cloud coming down upon the Tabernacle. It is obvious, however, from Leviticus xvi. 2, and 1 Kings viii. 10, 11, that in the dwelling the glory of God was also manifested in a cloud. At the dedication of the temple (1 Kings viii. 10, 11), the expression, 'the cloud filled the house of Jehovah,' is used interchangeably with 'the glory of Jehovah filled the house of Jehovah.' To consecrate the sanctuary, which had been finished and erected as His dwelling, and to give to the people a visible proof that He had chosen it for His dwelling, Jehovah filled the dwelling in both its parts with the cloud which shadowed forth His presence, so that Moses was unable to enter it. This cloud afterwards drew back into the most holy place, to dwell there,

above the outspread wings of the cherubim of the ark of the covenant; so that Moses and (at a later period) the priests were able to enter the holy place and perform the required service there, without seeing the sign of the gracious presence of God, which was hidden by the curtain of the most holy place."*

The Tabernacle was erected by two specially gifted men, Bezaleel, the son of Uri, of the tribe of Judah, and Aholiab, the son of Ahisamach, of the tribe of Dan, after the pattern shown to Moses (Exod. xxv. 40).

"And the LORD spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship. And I, behold, I

"And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work. And he hath

* Keil and Delitzsch, vol. ii., pp. 258, 259.

have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments for his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do" (Exod. xxxi. 1–11).

put in his heart, that he may teach, *both* he, and Aholiab, the son of Ahisamach of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work" (Exod. xxxv. 30–35).

The cost of the building and its furniture was defrayed by the voluntary contributions of the people—about £250,000. So great was the liberality of the people that Moses had it proclaimed throughout the camp, "Let neither man nor woman make any more work for the offering of the sanctuary," and so "the people were restrained from bringing" (Exod. xxxvi. 5, 6).

"And the LORD spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this *is* the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' *hair*, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell

"And Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the Lord hath commanded, that *ye* should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.

And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying, Take ye from among you

among them. According to all that I show thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*" (Exod. xxv. 19).

an offering unto the LORD: whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' *hair*, and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod, and for the breastplate" (Exod. xxxv. 4–9).

The wood used in the construction of the Tabernacle was of a very enduring character—shittim or acacia, a proof of which lies in the fact that it was this same building which the children of Israel worshipped around till the time that David removed the ark from Kirjath-Jearim to a tent on mount Zion, Jerusalem (1 Chron. xiii. 5–14; xv. 1–28), and at which they assembled occasionally till Solomon erected the temple (2 Chron. i. 3): a period extending over 487 years.

The structure consisted of two chambers (Exod. xxvi. 33; Heb. ix. 1—3), and a court, which was open to the heavens (Exod. xxvii. 9). The first chamber

was called the Holy Place (Heb. ix. 2; Exod. xxvi. 33); the second the Most Holy (Exod. xxvi. 33); or the Holiest of All (Heb. ix. 3). The latter received its name from the fact that the cloud in which Jehovah manifested His presence rested therein on the mercy-seat between the cherubim (Lev. xvi. 2).

If Jehovah showed Moses a pattern or model of the Tabernacle, and instructed him to make everything exactly according to such pattern, we must conclude that heavenly realities were to be expressed in earthly forms, or, to put it more clearly, that the thoughts of God concerning salvation and His kingdom, which the earthly building were to embody and display, were visibly set forth in the pattern shown. It would in all probability be more correct to say that the Tabernacle had a double character. It may be regarded as having been the manifestation of the glory of heavenly things, and a provision for sinful people to be brought near to God. In answer to the question, "Of what then was the Tabernacle a type?" Fairbairn replies, "Plainly of Christ, as God manifest in the flesh, and reconciling flesh to God. This is heaven's grand and permanent provision for securing what the Tabernacle, as a temporary substitute, aimed at accomplishing—the indwelling of God with His people, and the maintaining of a holy fellowship between them. In Christ personally the idea was in the first instance realized, when, as the Divine Word, 'He became flesh, and dwelt (ἐσκήνωσεν), tabernacled among us.' For the flesh of Jesus, though

literally flesh of our flesh, yet being sanctified in the womb of the virgin by the power of the Holy Ghost, possessed in it 'the whole fulness of the Godhead bodily' (σωματικῶς, in a bodily receptacle or habitation); and held such pre-eminence over other flesh, as the tent of God had formerly done over the tents of Israel. But this was still merely the first stage in the development of the great mystery of godliness; only, as in the seed-corn, was the indwelling of God with men seen in the person of the Incarnate Word. For Christ's flesh was the representative and root of all flesh as redeemed; in Him the whole of an elect humanity stands as its living head, and there alone finds the bond of its connection with God, the channel of a real and blessed fellowship with heaven."* This is true in part only. There is not the slightest authority in the word of God for saying that "reconciling flesh to God" was ever purposed by the Father, attempted by the Son, or contemplated by the Holy Spirit. It is readily admitted that "God was in Christ reconciling the world unto Himself" (2 Cor. v. 19), but that is quite another thing, and evidently in contrast with His government under the law, which, in consequence of man's sinfulness, served to convince the thoughtful that there was a distance between them and God which could be overcome in no other way than that which was set forth in type, both as regarded the Tabernacle and services connected therewith. When "God was in Christ reconciling the

* "Typology of Scripture," 2nd edit., vol. ii., pp. 236, 237.

world unto Himself," we are informed that their trespasses were not imputed unto them. The only inference which can be drawn from such a statement is that they are imputed to Christ.

The doctrine of Scripture is not that "Christ's flesh was the root and representative of all flesh as redeemed," but that He has reconciled those who believe in Him in the body of His flesh THROUGH DEATH. Nothing short of the Cross could reconcile us unto God in one body, because *there* only was the enmity slain.

THE COURT OF THE TABERNACLE was about one hundred and fifty feet long, seventy-five feet wide, and bounded by sixty pillars of brass seven feet six inches in height, having sockets of brass and capitals of silver. The pillars were made secure by cords stretching from the capitals to tent pins, made of brass, driven into the ground on either side. They appear to have been further secured by silver cords which connected their capitals. A linen curtain, probably of open net work, so as to permit the tribes in the open space outside to witness the proceedings within, was suspended from the capitals. A curtain of needle-work of superior quality, wrought in blue, purple, and scarlet thread, probably of wool on a linen foundation, was suspended from four pillars in the centre on the east side, so as to form the door of entrance.

"And thou shalt make the court of the taber-

"And he made the court: on the south side south-

nacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side: and the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver. And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver. And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten. And the breadth of the court on the east side eastward *shall be* fifty cubits. The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, ward the hangings of the court *were of* fine twined linen, an hundred cubits: their pillars *were* twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets *were of* silver. And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver. And for the west side *were* hangings of fifty cubits, their pillars ten and their sockets ten; the hooks of the pillars and their fillets *of* silver. And for the east side eastward fifty cubits. The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three. And for the other side of the court gate, on this hand and that hand, *were* hangings

and their sockets three. And on the other side *shall be* hangings fifteen *cubits:* their pillars three, and their sockets three. And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four. All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass. The length of the court *shall be* an hundred cubits, and the breadth fifty everywhere, and the height five cubits *of* fine twined linen, and their sockets *of* brass" (Exod. xxvii. 9–18).

of fifteen cubits; their pillars three, and their sockets three. All the hangings of the court round about *were* of fine twined linen. And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver. And the hanging for the gate of the court *was* needlework *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court. And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver. And all the pins of the tabernacle, and of

the court round about *were of* brass" (Exod. xxxviii. 9–29).

If we inquire into the design and meaning of the Court which surrounded the Tabernacle on all four sides, we discover that the same circumstance necessitated it, as made it necessary to divide the building itself into two parts; namely, that on account of the unholiness of the nation, it could not come directly into the presence of Jehovah, until the sin which separated unholy men from the holy God had been put away by an atoning sacrifice. "Although by virtue of their election as the children of Jehovah, or their adoption as the nation of God, it was intended that the Israelites should be received into His house, and dwell as a son in his father's house; yet under the economy of the law, which only produced the knowledge of sin, uncleanness, and unholiness, their fellowship with Jehovah, the Holy One, could only be sustained through mediators appointed and sanctified by God: viz., at the institution of the covenant, through His servant Moses; and during the existence of this covenant, through the chosen priests of the family of Aaron. It was through them that the Lord was to be approached, and the nation to be brought near to Him."*

The first thing in the Court which demands attention is—

THE ALTAR OF BURNT OFFERING, which was placed

* Keil and Delitzsch, vol. ii., p. 189.

in a line between the entrance of the Court and that of the Tabernacle. It was seven feet six inches long, the same measure in width, and four feet six inches in height. It was hollow, and made of shittim or acacia wood, overlaid with brass, and finished with a horn at each of the four corners. All the pans, basons, shovels, flesh hooks, and vessels belonging to it were made of brass. It was surmounted by a brazen grate or net work, on which the victims were consumed. It also had four brazen rings, to receive staves of shittim wood overlaid with brass, by which it was carried.

"And thou shalt make an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall* be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh hooks, and his firepans: all the vessels thereof thou shalt

"And he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof. And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels there-

make *of* brass. And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was showed thee in the mount, so shall they make *it*" (Exod. xxvii. 1–8).

of made he *of* brass. And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. And he cast four rings for the four ends of the grate of brass, *to be* places for the staves. And he made the staves *of* shittim wood, and overlaid them with brass. And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards" (Exod. xxxviii. 1–7).

The first sacrifice placed upon this Altar was consumed by fire which came down from heaven (Lev. ix. 24). It was afterwards never allowed to be extinguished (Lev. vi. 13). It was on the altar of burnt-offering, or the brazen altar, that a lamb was offered every

morning and evening, after the priest had placed his hand upon the head thereof and killed it, and sprinkled the blood "round about upon the altar." It was here also that all burnt-offerings were presented to the Lord.

It has been well said by Fairbairn, that "this altar of sacrifice was to be the grand point of meeting between God and sinful men, between God and men *as sinful;* and only by first meeting there, and entering into a state of reconciliation and peace, could they afterwards be admitted into His house, as those who had the privilege of communion and fellowship with Him." A mistake, however, is made in saying that "the altar was in a sense God's table, at and around which, the Holy One of heaven and the guilty children of dust might come together, and transact respecting life and blessing."* There is in this sentence an overlooking of the fact, that *Christ* is set forth as the table or meeting-place everywhere, according to the heavenly pattern. The Most Holy Place naturally answered to the heaven of heavens, according to the principle laid down (Heb. ix. 24), "Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us." "The true tabernacle, which the Lord pitched, and not man" (Heb. viii. 2). In like manner the Court corresponds with the earthly scene of the manifestation of God to man, and of his approach to God as a sinner, coming out of the world;

* "Typology," 2nd edit. vol. ii., p. 283.

not as a saint or priest, which is a relationship appertaining rather to the Holy Place and the Holy of Holies.

The next thing we meet with in the Court is—

THE LAVER OF BRASS, which stood between the brazen altar and the entrance to the Tabernacle. Its use was to contain water, with which the priests were to wash their hands and feet before they entered the Tabernacle, or officiated at the altar of burnt offering. The neglect of this duty was visited with the punishment of death. The priests must wash their hands before they touched holy things, and their feet before they trod holy ground. It would have been a grievous sin against Jehovah, if any priest had presumed to touch sacred vessels with unclean hands, or to walk upon the floor of the sanctuary with unwashed feet.

"And the LORD spake unto Moses saying, Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go

"And he made the laver *of* brass, and the foot of it *of* brass, of the lookingglasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation" (Exod. xxxviii. 8).

into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: so they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations" (Exod. xxx. 17–21).

We may learn from the services connected with the Laver, that there must be purification, if communion with the Lord is desired. "If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth" (1 John i. 6). Our constant failure in priestly ministry may be accounted for in our neglecting the proper use of the laver. If our ways are not submitted to the cleansing action of the Word of God, or if we continue in the pursuit of that which our consciences disapprove, and God's word condemns, the energy of our priestly character will most assuredly be lacking. Deliberate continuance in evil, and true priestly worship, are wholly incompatible: "Sanctify them through thy truth: Thy word is truth" (John xvii.

17). If we have uncleanness in our hearts, we cannot expect the presence of the Lord to be realized and enjoyed. If, however, we have that grace which will enable us to cleanse our way, by taking heed thereto according to God's word, we know what it is to have the light of His countenance shining upon us, and into our hearts.

It may be well to observe that the Laver being made of the brass which the women had previously used for mirrors, sets forth an important truth. "We are ever prone to be 'like a man beholding his natural face in a glass; for he beholdeth himself and goeth away, and straightway forgetteth what manner of man he was.' Nature's looking-glass can never furnish a clear and permanent view of our true condition: 'But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed' (Jas. i. 23–25). The man who has constant recourse to the word of God, and who allows that word to tell upon his heart and conscience, will be maintained in the holy activities of the Divine life."*

THE TABERNACLE was constructed of boards which were overlaid with gold, twenty of them formed the north side, twenty the south side, and eight the west end. Each board rested upon two heavy blocks of silver, called sockets, and was fixed in them by two

* "Notes on Exodus," by R. C. M., pp. 315, 316.

tenons. On each board there appears to have been two golden rings, through which bars of wood overlaid with gold were passed for the purpose of fastening all the boards on each side together. The eastern end was the entrance, but instead of boards it was enclosed with a richly embroidered hanging, suspended by golden hooks from five pillars of shittim wood, which stood in sockets of brass. The west end corners were fastened by rings at the top and bottom. By these arrangements three walls were formed as compact as can well be conceived. The sides of the building were kept from falling inwards by cords which extended from the top of each board to tent pins of brass firmly pinned to the ground; they were prevented falling outwards by the great weight of the coverings, which were four in number. The outer covering was made, our translation says, of "badgers' skins." The next was made of rams' skins dyed red. The third covering was called a curtain; it was made of goats' hair, and consisted of eleven parts, six of them being so united as to form one curtain, and the remaining five another. When these two large curtains were brought together over the Tabernacle, they were made to form one by being fastened together with fifty taches of brass. The last or under covering was also called a curtain. It was wrought with the needle on a linen foundation, with blue, purple, and scarlet threads, probably woollen. This curtain had also cherubim wrought on it, in all probability with threads of gold. It consisted of ten parts, five were so united as to form one

curtain, and five another. When these curtains were drawn over the Tabernacle, they formed one by being fastened together with fifty taches of gold to loops of blue. The sacred writer says, "The wise-hearted women spun the goats' hair, blue, purple, and linen thread," and the wise-hearted men made the curtains.

The dimensions of the Tabernacle were, length, 45 feet; width, 15 feet; height, 15 feet. Each board was 15 feet long, and 2 feet 3 inches wide.

"And thou shalt make the boards for the tabernacle *of* shittim wood standing up. Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board. Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sock-

"And he made boards for the tabernacle *of* shittim wood, standing up. The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. And he made boards for the tabernacle; twenty boards for the south side southward: and forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under

ets under one board for his two tenons, and two sockets under another board for his two tenons.

And for the second side of the tabernacle on the north side *there shall be* twenty boards: and their forty sockets of silver; two sockets under one board, and two sockets under another board.

And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one another board for his two tenons. And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards, and their forty sockets of silver; two sockets, under one board, and two sockets under another board. And for the sides of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the two sides. And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

And he made bars of shittim wood; five for the boards of the one side of the tabernacle, and five

board, and two sockets under another board.

And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount" (Exod. xxvi. 15–30).

"Moreover thou shalt make the tabernacle *with* ten curtains *of* fine twined bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold" (Exod. xxxvi. 20–34).

"And every wise hearted man among them that wrought the work of the

linen, and blue, and purple, and scarlet: *with* cherubim of cunning work shalt thou make them. The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another: and *other* five curtains *shall be* coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold

tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubim of cunning work made he them. The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size. And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another. And he made fifty

one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

And thou shalt make curtains *of* goats' *hair* to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them. The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the the second. And he made fifty taches *of* brass to couple the tent together, that it might be one. And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above

taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins" (Exod. xxvi. 1–14).

that" (Exod. xxxvi. 8–19).

If the thoughts of one are restricted to the building, he may get no farther than to look upon the white linen as representing the holiness of the building, the blue as setting forth its heavenly origin and character,

the purple as indicative of its glory, and the scarlet as speaking of the strength and indestructibility of life in the abode of the Most High. If however we look a little deeper into the subject, we discover that we have different aspects of the life of Christ on earth presented to our view. In the *shittim wood* or "incorruptible wood," we may see the Lord Jesus typified as the incorruptible man: "That holy thing" the Son of God. In the *gold,* His divine glory as the Son of God. In the *silver,* His preciousness as the ransom of the sinner. In the *brass,* His power to endure the cross because He is the Son of God.

The *white linen* may be regarded as exhibiting to the eye of faith Jesus as the Righteous One, the glory as of the only begotten of the Father, full of grace and truth.

The *blue,* as the manifestation of God's love in the ways and death of Christ.

The *purple,* as the manifestation of the God man, God manifest in the flesh.

The *scarlet,* as the manifestation of the true dignity and glory of man as seen in the Lord Jesus Christ as the Son of man.

The *goats' hair* curtain may be looked upon as a memorial of the death of the Lord Jesus as an offering for sin.

The *rams' skins* dyed red, the outward aspect of Christ, as the Man of sorrows and acquainted with grief—born in this world to die.

The *badgers' skins*, as the outward aspect of Christ as having neither form nor comeliness to the natural heart.

But we have much more in the curtains of the Tabernacle than the varied and perfect phases of the character of Christ. It has been well said, "We have also the unity and consistency of that character. Each phase is displayed in its own proper perfectness; and one never interferes with, or mars the exquisite beauty of another. All was in perfect harmony beneath the eye of God, and was so displayed in 'the pattern which was showed to Moses on the mount,' and in the copy which was exhibited below. 'Every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.' Such was the fair proportion and consistency in all the ways of Christ, as a perfect man, walking on the earth, in whatever aspect or relationship we view Him. When acting in one character, we never find aught that is, in the very least degree, inconsistent with the Divine integrity of another. He was at all times, in all places, under all circumstances, the perfect man. There was nothing out of that fair and lovely proportion which belonged to Him in all His ways. 'Every one of the curtains shall have one measure.'

"The two sets of five curtains each, may symbolize the two grand aspects of Christ's character, as acting toward God and toward man. We have the same two aspects in the law, namely, what was due to God, and

what was due to man; so that, as to Christ, if we look in, we find 'Thy law is within my heart;' and if we look at His outward character and walk, we see those two elements adjusted with perfect accuracy, and not only adjusted, but inseparably linked together by the heavenly grace and Divine energy which dwelt in His most glorious Person."*

It must, however, be borne in mind that the *white linen* curtains were hidden from the gaze of those who were outside the Tabernacle by "curtains of goats' hair," which bespoke roughness and severity. "To all who were privileged to enter the hallowed enclosure, nothing was visible save 'the blue, the purple, the scarlet, and fine-twined linen,' the varied and yet combined exhibition of the virtues and excellencies of that Divine Tabernacle in which God dwelt within the vail —that is, of Christ, through whose flesh, the antitype of all these, the beams of the Divine nature shone so delicately, that the sinner could behold without being overwhelmed by their dazzling brightness.

"As the Lord Jesus passed along this earth, how few really knew Him! How few had eyes anointed with heavenly eyesalve to penetrate and appreciate the deep mystery of His character! How few saw 'the blue, the purple, the scarlet, and fine-twined linen!' It was only when faith brought man into His presence that He ever allowed the brightness of what He was to shine forth, ever allowed the glory to break through the cloud. To nature's eye there would seem to have

* "Notes on Exodus," p. 283.

been a reserve and a severity about Him, which were aptly prefigured by the 'covering of goat's hair.' All this was the result of His profound separation and estrangement, not from sinners personally, but from the thoughts and maxims of men.

"But if the goats' skins expressed the severity of Christ's separation from earth, 'the rams' skins *dyed red*' exhibit His intense consecration and devotedness to God, which was carried out even unto *death*.

"The 'badgers' skins' may exhibit to us the holy vigilance with which the Lord Jesus guarded against the approach of everything hostile to the purpose which engrossed His whole soul.

"The goat, the ram, and the badger must be regarded as exhibiting certain natural features, and also as symbolizing certain moral qualities; and we must take both into account in our application of these figures to the character of Christ. The human eye could only discern the former. It could see none of the moral grace, beauty, and dignity which lay beneath the outward form of the despised and humble Jesus of Nazareth." Whereas His "hidden being, secret springs, and inherent excellencies, His outward and unattractive form—what He was in Himself, what He was to Godward, and what He was to manward—what He was in the judgment of faith, and what in the judgment of nature—all is sweetly and impressively told out to the circumcised ear, in the curtains of 'blue, purple, scarlet, and fine-twined linen,' and the 'coverings of skins.'" *

* "Notes on Exodus," pp. 285–288.

On entering the Holy Place through the lifted vail, the first thing which arrested the attention was—

THE TABLE OF SHEWBREAD which was made of wood and overlaid with gold, and had a crown of gold around the top. Its length was three feet, its width eighteen inches, its height two feet three inches. It was called the Table of Shewbread because each tribe was represented on it in the Holy Place by a loaf of unleavened bread. The loaves were placed upon it in two piles, each pile having six, with a golden pot on the top, from which burning frankincense was smoking (Lev. xxiv. 5). The loaves are described by the Lord as "the bread of their God" (Lev. xxi. 6–8, 17, 21, 22). They were changed every Sabbath day (Lev. xxiv. 8). Those which were removed were to be eaten by the priests alone, and by them only in the Holy Place (Lev. xxiv. 9). Golden vessels containing salt were in all probability always upon this table (Lev. ii. 13).

"Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And

"And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: and he overlaid it with pure gold, and made thereunto a crown of gold round about. Also

thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them. And thou shalt set upon the table shewbread before me alway" (Exod. xxv. 23–30).

he made thereunto a border of an hand breadth round about; and made a crown of gold for the border thereof round about. And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table. And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold" (Exod. xxxvi. 10–16).

The twelve loaves, with the wine, which some suppose

was also placed upon the Table, have been regarded as symbols of the labour of the Israelites upon the soil of their inheritance, and as the vine which Jehovah had planted. It is highly probable, however, that their purpose was to show forth the perfect manhood of the Lord Jesus, while the frankincense pointed out the entire devotion of that manhood to God. The great Subject of the gospel narrative has a true human body. He is conceived in the womb of a human mother, He is by her brought forth into the world, He is fed at her breast during infancy. As an infant He is made to undergo the painful rite of circumcision. He is a Babe in swaddling-clothes lying in a manger. He is nursed in the arms of the aged Simeon. His bodily growth is traced up to His attaining the age of twelve, and from that period to manhood. His presence at the marriage feast in Cana, at the great entertainment in the house of Levi, and at the table of Simon the Pharisee; the supper which He shared at Bethany with the friend whom He had raised from the grave, the Paschal festival which He desired so earnestly to eat before He suffered, the bread and fish of which He partook before the eyes of His disciples in the early dawn on the shore of the lake of Galilee, even after His resurrection, are witnesses that He came, like one of ourselves, "eating and drinking." When He is recorded to have taken no food during the forty days of the Temptation, this implies the contrast presented by His ordinary habit. Indeed, He seemed to the men of His day much more dependent on the physical

supports of life than the great ascetic who had preceded Him. He knew by experience, what are the pangs of hunger, after the forty days' fast in the wilderness; and in a lesser degree, as may be supposed, when walking into Jerusalem on the Monday before His Passion. The profound spiritual sense of His redemptive cry, "I thirst," uttered while He was hanging on the cross, is not obscured, when its primary literal meaning, that while dying He actually endured that well-nigh sharpest form of bodily suffering, is explicitly recognised. His deep sleep on the sea of Galilee in a little bark which the waves threatened momentarily to engulph, and His sitting down at the well of Jacob, through great exhaustion produced by a long journey on foot from Judæa, proved that He was subject at times to the depression of extreme fatigue. And, not to dwell at length upon those particular references to the several parts of His bodily frame which occur in Holy Scripture, it is obvious to note that the evangelical account of His physical sufferings, of His death, of His burial, and of the wounds in His hands and feet and side, after His resurrection, are so many emphatic attestations to the fact of His true and full participation in the material side of our common nature.

Equally explicit and vivid is the witness which Scripture affords to the true human soul of our Blessed Lord. Its general movements are not less spontaneous, nor do its affections flow less freely, because no sinful impulse finds a place in it, and each pulse of its

moral and mental life is in conscious harmony with, and subjection to, an all-holy will. Jesus rejoices in spirit on hearing of the spread of the kingdom of heaven among the simple and the poor. He beholds the young ruler, and forthwith loves him. He loves Martha and her sister and Lazarus with a common, yet, as seems to be implied, with a discriminating affection. His eye on one occasion betrays a sudden movement of deliberate anger at the hardness of heart which could steel itself against truth by maintaining a dogged silence. The scattered and fainting multitude melts Him to compassion; He sheds tears of sorrow at the grave of Lazarus, and at the sight of the city which has rejected His love. In contemplating His approaching Passion, and the ingratitude of the traitor-apostle, His soul is shaken by a vehement agitation which He does not conceal from His disciples. In the garden of Gethsemane He wills to enter into an agony of amazement and dejection. His mental sufferings are so keen and piercing that His tender frame gives way beneath the trial, and He sheds His blood before they nail Him to the cross. His human will consciously submits itself to a higher will, and He learns obedience by the discipline of pain. He carries His dependence still further, He is habitually subject to His parents; He recognises the fiscal regulations of a pagan state; He places Himself in the hands of His enemies; He is crucified through weakness.* Yet how unlike man in His works and ways. Look where-

* See further on this subject Liddon's "Bampton Lectures."

ever we may among the sons of men, evidences of moral ruin present themselves to our view, and we meet with quite sufficient to convince us that the glory of man is obscured, that his moral powers are perverted, that his understanding is darkened, and his passions unrestrained. If, however, we turn our thoughts from man to Jesus, we see all the passions tempered and harmonious, the appetites in subjection, and every word and every action expressive of perfect sinlessness.

Again, the loaves, placed on the Table of Shewbread, may be considered as setting forth the truth that God desires His people to be fruitful in good works; bringing forth fruit to His praise. What a blessing to know that if we are, as believers in Jesus, constituted "a royal priesthood," provision has been made for all our necessities. If He has His priests ministering in the Holy Place, He will assuredly have a table for them, and a well-furnished table too. "Christ is the table, and Christ is the bread thereon. The pure table and the twelve loaves shadow forth Christ, as presented before God unceasingly in all the excellency of His spotless humanity, and administered as food to the priestly family. The 'seven days' set forth the perfection of the Divine enjoyment of Christ; and the 'twelve loaves,' the administration of that enjoyment in and by man." "I am that bread of life."

The next article of furniture met with in the Holy Place was—

THE CANDLESTICK, which was made of pure gold. It had seven branches, on each of which a lamp of olive oil was placed every morning, after being re-filled, and lighted every evening. The lamps were burning throughout the night (Lev. xxiv. 3, 4). The Candlestick, or lamp stand, cost about £5400.

"And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side; three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick. And in the candle-

"And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: and six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. And

stick *shall be* four bowls made like unto almonds, *with* their knops and their flowers. And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold. *Of* a talent of pure gold shall he make it, with all these vessels. And look that thou make *them* after their pattern, which was shewed thee in the mount" (Exod. xxv. 31–40).

in the candlestick *were* four bowls made like almonds, his knops, and his flowers: and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold. And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold. *Of* a talent of pure gold made he it, and all the vessels thereof" (Exod. xxxvii. 17–24).

The Seven Lamps, without doubt pointed to the perfection of the light and energy of the Spirit, founded upon, and connected with, the work of Christ. The work of the Holy Spirit *in us* who believe, can never be separated from the work of Christ *for us*.

The seven lamps *being connected with the shaft of beaten gold*, was well adapted for the purpose of setting forth, in a typical manner, that the finished work of the Lord Jesus would become the sole basis of the manifestation of the Spirit, in all His power and glory, in the Church: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his heart shall flow rivers of living water." But this could not have been its full import that day, nor did it find its true verification until the descent of the Holy Spirit. The apostle under Divine direction, therefore adds, "But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John vii. 37–39.) In the Apocalypse, the Lord Jesus is spoken of as having, "The seven Spirits of God" (Rev. iii. 1).

The lamps burning, may be looked upon as teaching the Israelites what Jehovah desired them to be in the midst of the world's darkness.

The symbolic character of the candlestick or lampstand, is clearly indicated in the Scriptures. The

prophet Zechariah sees a golden candlestick with seven lamps and two olive trees, one on either side, from which the oil vessel is supplied, He is informed by an angel that the two olive trees "are the two anointed ones that stand by the Lord of the whole earth" (Zech. iv. 11–14); that is, representatives of the kingdom and priesthood, the Divinely appointed channels through which Jehovah communicated blessings to the covenant nation. In Revelation i. 20, the seven churches are spoken of as "Seven Candlesticks" before the throne of God. "If the Church shine, it is only by the energy of the Spirit, and that energy is founded upon Christ, who in God's eternal counsel, became in His Sacrifice and Priesthood, the spring and power of everything to His Church. All is of God. Whether we look within that mysterious vail, and behold the ark with its cover and the two significant figures attached thereto; or if we gaze on that which lay without the vail, the pure table and the pure candlestick, with their distinctive vessels and instruments, all speak to us of God, whether as revealed to us in connexion with the Son or the Holy Ghost."

The next piece of furniture in the Holy Place, was—

THE ALTAR OF INCENSE, which was made of wood and overlaid with gold. Its top was surrounded with a border of gold called a crown. Two wooden staves, overlaid with gold, were passed through golden rings at the side, for the purpose of carrying it when the

nation was on its march. The height of the Altar of Incense was three feet, and it was eighteen inches on each side. The High Priest commenced public service, both morning and evening, by offering incense at this altar, which was placed in front of the curtain, which concealed the ark and divided the Holy Place from the Holy of Holies. It was before "the mercy seat" (Exod. xl. 5), in consequence of which it will be seen that although it stood in the Holy Place between the table of shewbread on the north side, and the candlestick on the south, it occupied a closer relationship to the "mercy seat" than they did.

"And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones to set *them*, and in carving of timber, to work in all

"And he made the incense altar of shittim wood; the length of it *was* a cubit, and the breadth of it a cubit; *it was* four square; and two cubits *was* the height of it; the horns thereof were of the same. And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it; also he made unto it a crown of gold round about. And he made two rings of gold for it under the crown

manner of workmanship. And I, behold I, have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office" (Exod. xxxi. 1–10).

thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. And he made the staves *of* shittim wood, and overlaid them with gold. And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary" (Exod. xxxvii. 25–29).

This altar typifies a position of wondrous blessedness. We have been introduced, "by the blood of Jesus," into the sanctuary—a sanctuary of priestly service and worship, in which there is not so much as a trace of sin. It has been well observed that we see the pure table, the pure candlestick, and the pure altar; but there is nothing to remind us of self and its wretchedness. Were it possible for aught of that to meet our view, it could but prove the death knell of our worship, mar our priestly food, and dim our light. Nature can have no place in the sanctuary of God. It, together with all its belongings, has been consumed to ashes; and we are now to have before our souls the fragrant odour of Christ ascending in grateful incense to God: this is what God delights in. Everything that presents Christ, in His proper excellence is sweet and acceptable to God. Even the feeblest expression or exhibition of Him, in the life or worship of a saint, is an odour of a sweet smell, in which God is well pleased.

It is at the brazen altar or the altar of burnt offering, that we have Christ in the value of His sacrifice; whereas it is at the golden altar or altar of incense that we meet with Him in the value of His intercession.

THE MOST HOLY PLACE, or the Holiest of all, was separated from the Holy Place, by four pillars of wood overlaid with gold, and a curtain or vail suspended from them by golden hooks.

THE VAIL was a piece of needlework wrought with blue, purple, and scarlet threads, probably woollen, on a foundation of linen, with cherubim in gold threads (Exod. xxvi. 31, 32). The four pillars from which the vail was suspended rested on blocks of silver, called sockets (Exod. xxvi. 32). It was a similar vail to this which separated the Holy from the Most Holy Place in the Temple at Jerusalem, and which was miraculously rent in two from the top to the bottom (Matt. xxvii. 50, 51) at the time that Jesus offered Himself "once for all" on the cross for us men, and for our salvation (Heb. ix. 14; Matt. xxvi. 18), and opened the way for all true worshippers into the Holy of Holies (Heb. x. 9); not that which was made with hands, but heaven itself: "Having therefore, brethren, boldness [liberty] to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh; and *having* an high priest over the house of God; let us draw near with a true heart in the full assurance of faith" (Heb. x. 19–22). Whilst the first tabernacle was standing, the way into the Holiest of all was not laid open (Heb. ix. 8). The priests, though always able to enter into the Holy Place, could proceed no farther. The beautiful vail concealed from their eye the Most Holy Place.

The Vail, of "blue, purple, and scarlet, and fine twined linen," with its cunning work of Cherubim, might indeed tell them of the glories concealed behind it; but the ark, with the mercy seat, the golden pot of manna,

Aaron's rod that budded, and the tables of the covenant, were all hidden from view. The immediate presence of Him who dwelt between the cherubim on the mercy seat, was inapproachable by them. That was accessible to the High Priest alone, and not to him but once a year, and then not without blood, which he offered for himself and for the errors of the people. But now all is laid open by the blood of Jesus Christ. This was indicated in a most significant manner, by the vail of the temple being rent in twain at the very moment that Jesus exclaimed, "It is finished:" in consequence of which He is the way, the living way. If there be a vail at the present time, He is that vail, not to conceal anything of God, but to bring out to view all that may be known of Him. We must not forget to mark well the way of access. At Sinai all was distance: "Thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, nor touch the border of it: whosoever toucheth the mount shall be surely put to death" (Exod. xix). Distance ever characterized worship under the law. To see God under that economy and live was impossible. But now that Jesus is the living way, to see Him is to see God and live. He is not the barrier between us and God, but the way to God, all distance and boundary lines having been done away in Him. Did an Israelite gaze on the outside of the beautiful curtain and long to pass it, but for death which was threatened, let him look to Jesus, who says, "I am the door: by me if any man enter in, he shall

be saved" (John x. 9). Yes, indeed, the death and resurrection of Jesus, have become to us the living way.

If after having passed within the curtains of the Holy Place the vail seems to forbid us further entrance, we must continue looking to Jesus, we shall then discover that the vail is His flesh. If we perceive further that the vail is rent, let us again look to Jesus and Him crucified, we shall then hear the God of righteousness, the just and holy God, inviting us to enter. What blessed words the following are, and the worshipper, once for all purged, should never lose sight of them: "By a new and living way which He hath consecrated for us through the vail, that is to say His flesh."

The first thing to be noticed in The Most Holy Place is—

THE ARK, which was a box or chest made of wood overlaid within and without with "pure gold." The top was ornamented with a border, called a crown of gold. Two wooden staves overlaid with gold, and passed through golden rings, enabled the priests to carry the ark when the nation was on its march. The ark was 3 ft. 9 in. long, 2 ft. 3 in. broad, and 2 ft. 3 in. high. Its lid was called the MERCY SEAT, and was formed of pure gold. Standing at each end, formed of the same piece of precious metal, were CHERUBIM, "with wings stretched forth on high," and faces looking down upon the mercy seat (Exod. xxv. 19, 20; 1 Pet. i. 2). When the camp was at rest, the SHECHINAH, which was the symbol of Jehovah's presence,

rested between the cherubim. When Jehovah commanded Moses to make the ark, He assured him that He would commune with him from above the mercy seat, from between the cherubim, of all things which He would give in commandment to the children of Israel. It is of Jehovah considered as occupying such a position, that the psalmist says, "Thou that dwellest between the cherubim, shine forth" (Ps. lxxx. 1). "The LORD reigneth; let the people tremble: He sitteth between the cherubim; let the earth be moved" (Ps. xcix. 1).

"And they shall make an ark of shittim wood; two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and

And Bezaleel made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves *of* shittim wood, and over-

two rings in the other side of it. And thou shalt make staves *of* shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee.

And thou shalt make a mercy seat *of* pure gold; two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim *of* gold, *of* beaten work shalt thou make them in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end; *even* of the mercy seat shall ye make laid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark.

And he made the mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof. And he made two cherubim *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat; one cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy seat made he the cherubim on the two ends thereof. And the cherubim spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubim" (Exod. xxxvii. 1–9).

the cherubim on the two ends thereof. And the cherubim shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; towards the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel" (Exod. xxv. 10–22).

It must have been obvious to every thoughtful Israelite that the MERCY SEAT was something more than the mere lid of the ark, from the fact of its being

made of pure gold, and not like the ark made of wood and plated with gold.

The Hebrew word כפרת = *kapporeth*, rendered MERCY SEAT, is the same as is met with in the following twenty-seven places in the Old Testament, (Exod. xxv. 17, 18, 19, 20, 20, 21, 22; xxvi. 34; xxx. 6; xxxi. 7; xxxv. 12; xxxvii. 6, 7, 8, 9, 9; xxxix. 35; xl. 20; Lev. xvi. 2, 2, 13, 14, 14, 15, 15; Num. vii. 89; 1 Chron. xxviii. 11.) It appears to have been derived from כפר = *kaphar*, the primary meaning of which is "to cover," "to draw over." It has however acquired the signification of to forgive, or do any act which should be the cause of or occasion for forgiveness, and by a further flow of ideas to compensate, to propitiate, and to accept an expiation. It is rendered appease once,* to make an atonement five times, to be made atonement sixty-five times, to make the atonement once,† to forgive twice,‡ to be merciful twice,§ to be pacified once,‖ to pacify once,¶ to pardon

* Gen. xxxii. 20.

† Exod. xxix. 33, 36, 37; xxx. 10, 10, 15, 16; xxxii. 30; Lev. i. 4; iv. 20, 26, 31, 35; v. 6, 10, 13, 16, 18; vi. 7; vii. 7; viii. 34; ix. 7, 7; x. 17; xii. 7, 8; xiv. 18, 19, 20, 21, 29, 31, 53; xv. 15, 30: xvi. 6, 10, 11, 16, 17, 17, 18, 24, 27, 30, 32, 33, 33, 33, 34; xvii. 11, 11; xix. 22; xxiii. 28; Num. v. 8; vi. 11; viii. 12, 19, 21; xv. 25, 28, 28; xvi. 46, 47; xxv. 13; xxviii. 22, 30; xxix. 5; xxxi. 50; 2 Sam. xxi. 3; 1 Chron. vi. 49; 2 Chron. xxix. 24; Neh. x. 33.

‡ Ps. lxxviii. 38; Jer. xviii. 23.

§ Deut. xxxi. 8; xxiii. 43.

‖ Ezek. xvi. 63.

¶ Prov. xvi. 14.

once,* to purge and purge away four times,† to put off once,‡ to reconcile and to make reconciliation seven times.§

If all the passages are carefully examined it will be seen that the prevailing idea is that of preventing, averting, or removing some consequence which otherwise must fall upon some person or object.

In the Septuagint the word *kapporeth* is rendered *ἱλαστηριον—hilasterion,* which signifies a *propitiatory,* and is applied to Christ (Rom. iii. 25), "*Whom God hath set forth to be a* PROPITIATION *through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.*" We may learn from this that Jesus Christ is the true Mercy Seat, and was thus set forth before the Israelites in the *kapporeth;* and we are also taught that it was by His own blood that the atonement was made and reconciliation effected.

It was on the covering of the Ark that Jehovah made Himself known in mercy on the day of atonement, when, through the medium of the blood of the sin-offering sprinkled upon and in front of it, He granted reconciliation to His people, and forgiveness for all their transgressions and sins. Looking at the ark and mercy seat together, we may see in them a striking

* 2 Chron. xxx. 18.

† Ps. lxv. 3; lxxix. 9; Ezek. xliii. 20, 26.

‡ Isa. xlvii. 11.

§ Lev. vi. 30; viii. 15; xvi. 20; Ezek. xlv. 15, 17, 20; Dan. ix. 24.

figure of Christ in His person and work. He having, in His life, magnified the law and made it honourable, became, through death, a propitiation or mercy seat for every one that believeth. God's mercy could only repose on a pedestal of perfect righteousness: "Grace reigns through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21). The only proper meeting-place between God and man is the point where grace and righteousness meet and perfectly harmonize. Nothing but perfect righteousness could suit God, and nothing but perfect grace could suit the sinner. But where could these attributes meet in one point? Only in the cross. There it is that "mercy and truth are met together; righteousness and peace have kissed each other" (Ps. lxxxv. 10). Thus it is that the soul of the believing sinner finds peace. He sees that God's righteousness and his justification rest upon precisely the same basis, namely, Christ's accomplished work." See further on this subject John i. 29; Rom. v. 7; Eph. v. 2; 1 Pet. i. 19.

"From every stormy wind that blows,
From every swelling tide that flows,
There is a calm, a sure retreat,
'Tis found beneath the mercy-seat.

There is a place where Jesus sheds
The oil of gladness on our heads:
A place than all beside more sweet;
It is the blood-stained mercy-seat.

There is a scene where spirits blend,
And friend holds fellowship with friend;

Though sundered far, by faith they meet
Around one common mercy-seat.

There, there on eagle wings we soar,
And sense and sin seem all no more;
And heaven comes down our souls to greet,
And glory crowns the mercy-seat.

Oh! let my hand forget her skill,
My tongue be silent, cold, and still,
This troubled heart forget to beat,
If I forget the mercy-seat."

THE ARK is said to have contained the two tables of stone, which were named the *Tables of the Covenant*, having engraved upon them with the finger of God the ten commandments (Deut. ix. 9–17; x. 1–5). Also at a later period a roll which contained the general laws, and a history of the kingdom to the entrance into Canaan. This appears to be highly probable, seeing that the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy were included. Also Aaron's rod, which budded and bore almond blossoms, and by which the people were convinced that Jehovah would have none of the tribes in charge of His sanctuary but that of Levi, or any except of the house of Aaron to serve as priests (Num. xv.; xvii.; Heb. iv. 4; v. 1–4). It is also stated that the Ark contained the golden pot "that had manna" (Heb. ix. 4).

In consequence of its being recorded that there was "nothing in the ark save the two tables of stone which Moses put there at Horeb" (1 Kings viii. 9), it has been thought by some that ἐν ᾗ, (*en e*, in which, or

wherein) refer to *skene*, the Tabernacle, or, more correctly, the Holiest of All, and that the sense is, in which Most Holy Place was the golden pot that had manna, and Aaron's rod that budded. If, however, the pronoun *e* is understood to refer to the Ark, which appears to be the case, it may be explained by keeping in mind that the preposition *en* does not always signify *in* but *by;* the meaning will then be seen to be that the roll, containing the history of the nation, Aaron's rod, and the golden pot that had manna, might have been deposited in a box at the side of the Ark. In fact, the book of the law is said to have been put in the side of the Ark, or in a repository, fixed to the side of the Ark (Deut. xxxi. 26). Thus understood, the things mentioned in addition to the tables of the law, attached in a special sense to the Most Holy Place, and the Ark, although they might not be contained in the latter, strictly speaking.

Human footsteps entered the Most Holy Place only once a year (Heb. ix. 7, 8), which was, as we have already seen, on the day of atonement; and on that occasion the high priest took the blood of the bullock and goat which had been killed at the Brazen Altar in the court. We have the authority of God's word for saying that in this we have a type of the Lord Jesus as our great High Priest: "But Christ, being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood, He entered

in once into the holy place—holies—having obtained eternal redemption" (Heb. ix. 11, 12).

We shall have occasion to enter more fully into this interesting subject in the chapter on The Day of Atonement.

As the services of the priests were closely connected with the Tabernacle, it appears desirable that some notice should be taken of the two official dresses which were worn by the high priest. One, a simple robe of pure white, which he wore when, on the day of Atonement, he entered into the Most Holy Place; the other was the splendid and elaborate dress of state. The articles which made up this dress are repeatedly spoken of as being "for glory and for beauty." Special wisdom and skill was given by the Spirit of God to those who made them. "And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that they may minister unto me in the priest's office" (Exod. xxviii. 2–4).

The first garment specified is THE EPHOD, which seems to have been the original rudimental dress of the

priest, indicating primarily that the sinner in approaching God must be covered.

"And they shall take gold, and blue, and purple, and scarlet, and fine linen. And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work" (Exod. xxviii. 5, 6).

"And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses. And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen" (Exod. xxxix. 1, 2).

The Ephod, with the Breast Plate and Girdle fastened to it, and put upon Aaron, constituted him a worshipper. It was worn over, and probably was somewhat shorter than the blue robe. It was made of the same material as the inner curtain of the Tabernacle, but instead of having figures of cherubim woven in it, there was gold intermixed throughout.

According to Exodus xxxix. 3, the gold plates used for the purpose of making the thread, were beaten out very thin, after which they were cut into threads, and woven with the blue, purple, scarlet, and fine linen. From which it would still further appear, that gold threads were taken for every one of the four yarns, and woven with them. Thus, as has been well said, "the strength and glory of the gold was intimately

blended with every part of the ephod, and gave firmness, as well as brilliancy, to the whole fabric." Just so was it with Jesus when on earth; the Divine and the human were closely blended; yet at the same time the resplendent glory of His person was to be discerned in all His works, words, and ways.

THE GIRDLE OF THE EPHOD was of similar construction to the ephod. In all probability, the ephod consisted of two equal parts, which were connected at the top upon the shoulders, by the "two shoulder-pieces," or "curious girdle."

"It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together. And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen" (Exod. xxviii. 7, 8).

"And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod" (Exod. xxix. 4, 5).

The words of the text point most decidedly to the rabbinical idea that the ephod consisted of two pieces

reaching to about the hip, one hanging over the breast, the other down the back; and that they were connected by two shoulder-pieces. The shoulder-pieces, however, were not made separate, and then sewed upon one of the pieces; but they were woven with the front piece, and that not merely at the top, so as to cover the shoulders, but reaching down on both sides from the shoulders, they girded the ephod over the shoulders and round the body.

This curious girdle may have been intended to set forth the "girdle of righteousness," with which our Lord is described as being girded; and which is pointed out as the girdle His people should put on. It might also imply activity and readiness in God's service; (Eph. vi. 14; Luke xii. 35; 1 Pet. i. 13).

The Onyx Stones, Ouches, and Chains.

"And thou shalt take two onyx stones, and grave on them the names of the children of Israel: Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of

"And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the Lord commanded Moses" (Exod. xxxix. 6, 7).

the children of Israel: thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

And thou shalt make ouches *of* gold: and two chains *of* pure gold at the ends: *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches" (Exod. xxviii. 9–14).

One precious stone was placed upon each shoulder-piece of the ephod; and upon these the names of the sons of Israel were engraved, six upon each, "according to their generations" or respective ages.

On the left shoulder.	*On the right shoulder.*
Gad	Reuben
Asher	Simeon
Issachar	Levi
Zebulun	Judah
Joseph	Dan
Benjamin	Naphtali

"The precious stones were to be upon the shoulder-pieces of the ephod, stones of memorial for the sons of Israel; and Aaron was to bear their names before Jehovah upon his two shoulders for a memorial; *i.e.* that Jehovah might remember the sons of Israel, when Aaron appeared before Him, clothed with the ephod (ver. 29). As a shoulder-dress, the ephod was *par excellence* the official dress of the high priest. The burden of the office rested upon the shoulder, and the insignia of the office were also worn upon it (Isa. xxii. 22). The duty of the high priest was to enter into the presence of God, and make atonement for the people as their mediator. To show that as a mediator he brought the nation to God, the names of the twelve tribes were engraved upon precious stones on the shoulders of the ephod."*

THE ROBE OF THE EPHOD was of one piece, and of dark blue purple colour. It was enough for God to see the pure and spotless one in Jesus, which was represented by the ephod; whereas man needed the glorious one to manifest Himself. This we see typified in the robe.

"And thou shalt make the robe of the ephod all *of* blue. And there shall be an hole in the top of it, in the midst thereof; it shall have a binding of

"And he made the robe of the ephod *of* woven work, all *of* blue. And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with*

* Delitzsch on the Pentateuch, vol. ii., page 195.

woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent" (Exod. xxviii. 31, 32).

a band round about the hole, that it should not rend. And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*" (Exod. xxxix. 22–24).

This robe displays the love of God as seen in the gift of His Son, and as manifested by the Son Himself in laying down His life, and so making peace. "It was a robe which covered the high priest from head to foot, and showed the great object of the priesthood; namely, to maintain on the behalf of His own, that peace with God which He had procured at the cost of His own blood; and which the God of peace had sealed and established by raising Him from the dead, through the blood of the everlasting covenant—a covenant, of which the main term is—'I will forgive their iniquity, and I will remember their sin no more:' a covenant which is ever new, and therefore cannot vanish away, but is everlasting; and of which the King of Righteousness and King of Peace is the Mediator.

The robe was all of one piece, woven from the top throughout: and a provision was made, by means of a binding of woven work, round about the hole in the top of it, that it should not rend or be rent; and so strong was this band, that the hole is likened to the hole of an habergeon, or breast-plate of armour. Is

not this very significant of the unchanging love of Christ? and therefore of the firm and eternal peace obtained and maintained by Him for us; so that nothing can interfere to mar or disturb it. Strong, like a coat of mail, no power of evil can rend this princely robe; Christ Himself is our peace; and through His death, God has made peace in His high places. And though our sins of ingratitude, failings, and wanderings here below are numberless, still unbroken peace is preserved above by our faithful High Priest.

This part of the high priest's dress is called 'the robe of the ephod.' We may consider the ephod as representing the names, 'Wonderful, Counsellor;' for it was curiously wrought; and it was the garment whereby God's counsel was ascertained and made known. So this robe marked out its wearer to be the 'Prince of peace:' and the Lord Jesus as the Counsellor, is especially Prince of peace, because all the counsels and purposes of God have, as their object, perfect reconciliation and peace. He is 'the God of peace, who shall bruise Satan under our feet shortly,' by the power of Him whom He raised from the dead, through the blood of the everlasting covenant, to be the Great Shepherd of the sheep. And, having made peace through the blood of His cross, the counsel of the Father is, by Him to reconcile all things unto Himself, whether they be things on earth, or things in heaven (Col. i. 20)."*

* "The Tabernacle and the Priesthood," by H. W. Saltau, pp. 257, 258.

THE GOLDEN BELLS AND POMEGRANATES formed a fringe round the bottom of the robe of the ephod. Some writers suppose that the bells were placed there in order that they might ring when Aaron entered before the Lord, so that the people might know when to pray for him, lest he die.

To suppose such to have been the object of the bells is to entirely overlook the objective meaning of the high priest's intercession, and to make his life in a certain sense depend on the caprice of the people. Aaron, we are told, was not to appear in the holy place before the Lord without the sound of bells attached to his robe, lest he die.

In order that the reason for Aaron's not dying may be understood, we must inquire, as Delitzsch says, what the ringing of bells signified; or rather, what was the signification of Aaron's robe with its border of pomegranates and ringing bells.

"And *beneath* upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and

"And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*. And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round

a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not" (Exod. xxviii. 33–35).

about between the pomegranates; a bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses" (Exod. xxxix. 24–26).

In order to understand this subject, we must refer to analogous instructions in Numbers xv. 37–40, where every Israelite is directed to make a fringe in the border of his garment, of dark blue purple thread, and when he looks at the fringe, to remember the commandments of God and do them. "In accordance with this, we are also to seek for allusions to the word and testimony of God in the pendant of pomegranates and bells attached to the fringe of the high priest's robe. The simile in Proverbs xxv. 11, where the word is compared to an apple, suggests the idea that the pomegranates, with their pleasant odour, their sweet and refreshing juice, and the richness of their delicious kernel, were symbols of the word and testimony of God as a sweet and pleasant spiritual food, that enlivens the soul and refreshes the heart (compare Ps. xix. 8–11; cxix. 25, 43, 50, with Deut. viii. 3; Prov. ix. 8), and that the bells were symbols of the sounding of this word, or the revelation and proclamation of the word. Through

the robe, with this pendant attached, Aaron was represented as the recipient and medium of the word and testimony which came down from heaven; and this was the reason why he was not to appear before the Lord without that sound, lest he should forfeit his life."

The last sound which died away, as the curtain closed behind the high priest when he entered into the holy place, was the musical notes of the bells attached to the robe, and for the same sound the people waited patiently.

Jesus, our High Priest, ascended into the heavenly sanctuary, not in a secret manner, but on the contrary, while in the very act of blessing His disciples, "He was parted from them and carried up into heaven." They were assured that "this same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." The gift of the Holy Ghost on the day of Pentecost was a proof that Jesus had entered into the presence of God; for He had assured His followers that if He went not away, the Spirit, the Comforter, would not come. "I go," said He, "that I may send Him unto you."

As the bells not only made known to the Israelites the time when the high priest entered the holy place, but also gave the first intimation of His coming out again; so the Holy Spirit—the sent one of Jesus, not only testifies that our High Priest has entered heaven for us, but from certain statements He appears to indi-

cate that the time is rapidly approaching when Jesus will come forth from the presence of the Father: "Blessed are the people that know the joyful sound," and are waiting for the glorious appearing of the great God our Saviour Jesus Christ. Yet a little while, and He that shall come will come and will not tarry.

May both writer and reader be found waiting and watching, "for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. iv. 16–18).

THE MITRE. The word *Mitznepheth* is only applied to the headband of the high priest, which was made of linen, and judging from the etymology, was the shape of a turban. This is all that can be determined with reference to its form. The diadem was the only thing above it that had any special significance. This was to be placed above, upon Aaron's forehead, that he "might bear the iniquity of the holy things, which the children of Israel sanctified, with regard to all their holy gifts, . . . as an acceptableness for them, before Jehovah.

"And thou shalt make a plate of pure gold, and

"And they made coats *of* fine linen *of* woven

grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD" (Exod. xxviii. 36–38).

work for Aaron, and for his sons, and a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen, and a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses. And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD. And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses" (Exod. xxxix. 27–31).

The Mitre may have borne reference to the "Helmet of salvation," which our Lord and His members are both described as wearing (Isa. lix. 17; Eph. vi. 7; 1 Thess. v. 8.)

THE BROAD PLATE, in front, was the most remarkable part of the head-dress worn by the high priest. Its engraving was, "Holiness to Jehovah." In this the

high priest was pre-eminently and strikingly, the type of Christ. "Holiness" is God's own stamp, He will have everything that belongs to Himself holy. "From the time that sin first defiled the world He had made 'very good,' no being, fully bearing this impress, had entered the world, till the time came when the second Adam, born in human flesh and blood, but without sin, appeared 'to put away sin, by the sacrifice of Himself;' and on His brow, from the cradle to the sepulchre, the stamp of 'Holiness to the Lord' rested in all its fulness and purity. He alone could truly say, 'I do always those things that please Him;' and on Him the all-searching eye of the Father could rest in perfect satisfaction, as on the only child of Adam in whom 'the Prince of this world' had 'nothing.'"

But Christ's members are also dedicated to God, like Aaron; they, too, are to be "HOLY TO THE LORD:" "Be ye holy, for *I am* holy." And they, too, are sealed with the seal or impress of the Spirit. This sealing is often alluded to in the Epistles, as has been observed: "'Ye are *sealed* with the Holy Spirit of promise,' says St. Paul to the Ephesians (chap. iii. 14). Christ must put His mark on all whom the Father has given Him." This seal has an *outward* and an *inward* stamp.

However faintly and imperfectly, some traces of the stamp, "Holiness to the Lord," must rest on every true member of Christ. And it should be seen of men. "The inscription was not worn privately or secretly, but in the most conspicuous position. And so, this

stamp should be borne by every Christian on the brow, in legible characters. When the believer neglects to keep those letters clear and bright, then the helmet itself, the 'hope of salvation,' becomes insecure. No true child of God can ever love sin, or suffer sin to *reign* in him; but many and many a true believer is at times careless and unwatchful in his walk, and consequently weak and sickly in his spiritual growth. Our inward assurance and our outward holiness of walk are far more intimately connected than we are apt to consider; and our heads would be 'covered in the day of battle' with a far more impenetrable panoply, were the impress on the forehead of 'Holiness to the Lord' legible as it should be."

"'In grieving the Spirit,' as it has been justly remarked, 'by disgracing the name of Christ, which we bear, He ceases to afford the comforting witness within us, that we are the "children of God." . . . 'To God alone belongs the certain knowledge of His elect—and though He graciously imparts that knowledge to His children, as the Spirit moulds them into conformity to the image of Christ, yet as the corrupt heart shows from time to time some unconforming feature, the Holy Spirit withdraws His direct testimony;' and, thus often, for a time, the Christian is left to walk in darkness and sorrow of heart.

And a return to holiness, needful as it is, is not sufficient to bring peace at such times, to a heart whose assurance has been troubled by a careless or inconsistent walk; that return *must* be made indeed—

the backslider must retrace his steps, the careless or sleeping Christian must rise and put on his armour; but the door by which he must first enter, to find 'quiet with God,' is not the door at which he went out; it is the door at which stands the altar of sacrifice. We must find our 'peace through the blood of the cross;' we must there renew our motives to obedience, and then, 'our hearts sprinkled from an evil conscience,' we must seek to *maintain* that 'peace' by a walk which proclaims as our watchword, 'Holiness to the Lord.'

But the mark *on the forehead* is not only a mark visible to men; it indicates distinctly *belonging to another*. The followers of the Beast are spoken of as 'bearing his mark in their foreheads' (Rev. xiii. 16); and so again, those who 'follow the Lamb whithersoever He goeth,' have 'His Father's *name* written in their foreheads' (Rev. xiv. 1). And God's 'NAME IS HOLY' (Isa. lvii. 15). Holiness was the password to the Hebrew camp, and must therefore be the motto borne about by the Priest, the mark of entire dedication to God.

But Aaron was also to bear on this sacred mitre the 'iniquity of'—what?—of the *Holy things* of the children of Israel. Not of the transgressions only—but of the 'Holy things'—for even these were full of sin in God's sight. A similar lesson is conveyed by the sprinkling of the altar with the blood of the victim (Lev. viii. 15, 17); thus showing that even that which was set apart and consecrated to the Lord,

was yet sinful, because human, and needed atonement. Aaron's mitre, engraved with the attribute of God Himself, pointed out Him, who, bearing the stamp of perfect holiness on His brow, is all-sufficient to bear the iniquity which clings about even our 'holy things;' our prayers, and thanksgivings, and what we think our 'good works' before God. All of them need the plea of His blood and righteousness, or they would be abominable in God's sight.

Were it not for the 'blessed Gospel truth wrapped up,' as an old writer* expresses it, in this, and other passages of the same import, a Christian would become more and more fettered in prayer as he advanced in his spiritual course. At first, when the truth was revealed to him that he could come to God through Christ, and obtain the pardon of his sins through the atoning blood, the sense of the privilege to which he was admitted, the joy and wonder at the glad tidings, filled his whole mind. But often as such a Christian advances, as the clearer and clearer light shining into his soul reveals to him more and more the pollution which clings to every thought, *then* comes the time when the tempter, if not watchfully and promptly resisted, takes the opportunity of leading him to fix his eyes on *himself* instead of raising them to *Christ*. He knows full well that in the look *upwards* lies our strength; and so he endeavours to keep our eyes tearfully fixed on our own miseries, till the 'peace in believing,' if not wholly obscured, is dimmed and

* See Gurnal's "Christian Armour."

troubled. He knows that the joy of our Lord is our strength,' and therefore he would fain keep us absorbed in a sight which is enough to banish all joy from the heart. What is the remedy? To look at Christ, not only (though *that* is the *first* thing) as our atoning sacrifice, but also as the High Priest bearing the iniquity of our 'holy things' before the Lord,—to go in spirit into the Holy Place sprinkled with His blood, and to remember that His blood is sufficient to wash our *prayers* as well as our known sins; we can then fearlessly offer up our petitions, and leave them in His hands, assured that He will Himself present them at the Throne, cleansed by His sacrifice and made fragrant by His incense (Rev. viii. 3). 'If we walk in the light, as He is in the light, we have fellowship one with another, *and*'—here the remedy is given for that fearful view of our own pollution which a view of our own hearts in God's light must give—'The blood of Jesus Christ cleanseth us from all sin' (1 John i. 7). The penetrating light can be borne, when we have the healing fountain to recur to."

THE BREASTPLATE was of the same material and workmanship as the ephod. When open it was about nine inches square; when folded like a pocket it measured nine inches by four and a half inches. It had four rows of precious stones set in it, three in each row, each stone being engraved with the name of one of the children of Israel. Two golden chains or cords were attached to two golden rings at the two upper corners,

and then made fast to the golden settings in the shoulder-pieces of the ephod. Two golden rings were fastened upon the shoulder-pieces of the ephod underneath, just above the curious belt or girdle, from which cords of purple were suspended and fastened to the lower rings on the breastplate.

From this it will be seen that the ephod, onyx stones, and breastplate were all closely linked together.

"And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it. Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof. And thou shalt set in it settings of stones, *even* four rows of stones; *the first* row *shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row. And the second row *shall*

"And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen. It was foursquare; they made the breastplate double; a span *was* the' length thereof, and a span the breadth thereof, *being* doubled. And they set in it four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle; this *was* the first row. And the second row, an emerald, a sapphire, and a diamond. And the third row, a ligure, an agate, and an amethyst.

be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the gravings of a signet; every one with his name shall they be according to the twelve tribes. And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate. And *the other* two And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings. And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes. And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold. And they made two ouches *of* gold, and two gold rings; and put the two rings in the two ends of the breastplate. And they put the two wreathen chains of gold in the two rings on the ends of the breastplate. And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it. And

ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward. And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward. And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod. And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses" (Exod. xxxix. 8–21).

names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place,* for a memorial before the LORD continually.

And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually" (Exod. xxviii. 15–30).

The arrangement of the stones with the names of the children of Israel was in the following order :—

3	2	1
Bareketh Carbuncle Zebulun	Pitdah Topaz Issachar	Oden Sardius Judah
6	5	4
Jahalom Diamond Gad	Sappir Sapphire Simeon	Nophek Emerald Reuben
9	8	7
Achlamah Amethyst Benjamin	Shebo Agate Manasseh	Leshem Ligure Ephraim
12	11	10
Jaspeh Jasper Naphtali	Shoham Onyx Asher	Tarshish Beryl Dan

This was the order of the tribes as they were arranged in camp, and also when marching.

Aaron was to bear the names of the children of Israel upon his heart whenever he appeared before the Lord. The heart in Scripture is viewed as the centre of life, not merely of the willing, desiring, thinking life, but of the emotional life, as the seat of the feelings and affections. Hence, to bear upon the heart does not merely mean to bear in mind, but denotes that personal intertwining life with the life of another by which the high priest stood in deepest sympathy and closest union with those for whom he interceded.

The typical meaning of the Breastplate is very manifest. It teaches that Jesus and His people are very closely united. Their names are not only on His shoulders of might, setting forth His strength, and that He is strong enough to do what good requires to be done by Him as His people's substitute, and strong enough to do all that may be required to be done by His people. Their names are *on His heart*, or more correctly, *They* are *in* His heart.

There is something remarkable in the frequency with which the Lord's people are compared to jewels or precious stones. In Malachi iii. 19, "They that feared the Lord" are called "His jewels;" in Zechariah ix. 16, "the remnant of His people" are compared to "the stones of a crown" on His head; and the same idea seems alluded to in 1 Thessalonians ii. 19, and

Philippians iv. 1, where the apostle calls his converts his "crown of rejoicing," his "joy and crown."

May the language of our hearts ever be, "Bind me yet closer to Thyself, blessed Jesus, for Thou art all things to me."

What is it, Christian reader, that gives us comfort in the midst of trouble? Is it not the well grounded assurance that our names are on the heart of Jesus? Yea, more, that our "life is hid with Christ in God." Let our souls grasp the precious truth that we are the jewels which Jesus owns, and that we are as dear to Him as the apple of the eye, and we shall be able to "glory in tribulation also."

The Embroidered Coat.

"And thou shalt embroider the coat of fine linen" (Exod. xxviii. 39).	"And they made coats *of* fine linen *of* woven work for Aaron, and for his sons" (Exod. xxxix. 27).

The Embroidered Coat or Tunic was the innermost garment worn by the high priest, and was the first which he put on after washing himself with water. *Fine linen* was "spotless white." It was made of thread twisted very tight and hard, which caused it to give a peculiar shining gloss to the cloth.

The shining whiteness brings to our mind the shining raiment in which the Lord Jesus appeared on the mount when He was transfigured. It was, we are informed, "exceeding white as snow"

(Mark ix. 2). And again, the dazzling whiteness which encircled His head when He appeared to the apostle John in Patmos (Rev. i. 14). "His head and His hairs were as white as wool, as white as snow," etc.

THE GIRDLE.—From what has been said respecting the *curious girdle of the ephod*, it will be understood that that was not a girdle in the ordinary sense of the word. The true girdle is referred to in the following verses:—

"And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle. . . . Thou shalt make the girdle *of* needlework" (Exod. xxviii. 4, 39).

"And they made. . . a girdle *of* fine twined linen" (Exod. xxxix. 27, 29).

The object of the girdle appears to have been for the purpose of strengthening the loins of the high priest for service; and just as the high priest beneath his outward garments of majesty, glory, brilliancy, and power, preserved his place as the girded righteous servant of the Lord; so the Lord Jesus, as has been well observed, although upon the throne of glory having all power in heaven and in earth, and with a name above every name, yet delights to maintain His place

as God's servant, fulfilling the Father's counsels, and accomplishing His will in the salvation of those that are His. See this fully brought out in John xiii.

May the contents of this chapter lead all who carefully and prayerfully read it, and pursue the course of study indicated, to see more of the fulness, richness, and preciousness, which there is in the work and person of Jesus.

CHAPTER IV.

THE CHERUBIM.

"He placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

MANY sincere and earnest students of God's word, as well as others of whom we cannot speak so favourably, have been and are still disposed to regard the Cherubim as nothing more than religious symbols without any objective personality. To give support to such opinions the mythologies of Assyria, Egypt, and India, have been ransacked for analogous conceptions. There is no disputing the fact that images and pictorial representations similar to the Cherubim of the Bible have been met with amongst heathen worshippers. Whilst, however, this is admitted, we must protest against that spirit of rationalism, which seeks to make the Bible indebted for its teachings to Assyria or Egypt. The probabilities are that the symbolic combinations discovered by Botta, Layard, and others, were derived from traditional descriptions of the Cherubim of Scripture—such traditions being handed down to the inhabitants of the world after the deluge, by Noah and the patriarchs. To the same source we feel disposed to attribute the origin and position of the

human-headed winged bulls and lions; the places occupied by which justify us in concluding, that they were stationed at the entrances of palaces of Assyrian kings as guardians, or protectors.

"The Assyrian figures must have grown out of some traditions,—what more likely than those before the flood? especially when in this light almost every one of their sacred symbols is explained. In the winged figures we behold the ancient 'Cherubim' in the 'sacred fire,' the 'revolving flame' in the 'sacred tree,' the 'tree of life.' We find *historically*, exactly what we should expect to find on the assumption of the literal truth of these records, that the nations nearest the original centre, preserved in their sacred symbols the traditions of the facts of this narrative."*

The Scriptural accounts of the Cherubim may be arranged in three classes.

First. The appearance of living, intelligent beings in the garden of Eden after the Fall: "So He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. iii. 24).

Second. Artificial or pictorial similitudes placed in the Adytum, or Most Holy Place of the Tabernacle and Temple.

"And thou shalt make a mercy seat of pure gold:

* "Yahveh Christ," by Prof. Alex. McWhorter, p. 50.

two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel."

"And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made: and thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*" (Exod. xxv. 17–22; xxvi. 31–34).

"And he made two cherubim *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat: one cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy seat made he the cherubim on the two ends thereof. And the cherubim spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubim" (Exod. xxxvii. 7–9).

"And within the oracle he made two cherubim *of* olive tree, *each* ten cubits high. And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits. And the other cherub *was* ten cubits: both the cherubim *were* of one measure and one size. The height of the one cherub *was* ten cubits, and so *was it* of the other cherub. And he set the cherubim within the inner house: and they stretched forth the wings of the cherubim, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubim with gold" (1 Kings vi. 23–28).

"And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place, even* under the wings of the cherubim. For the cherubim spread forth *their* two wings over the place of the ark, and the cheru-

bim covered the ark and the staves thereof above" (1 Kings viii. 6, 7).

"And in the most holy house he made two cherubim of image work, and overlaid them with gold. And the wings of the cherubim *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub. And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub. The wings of these cherubim spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward. And he made the vail *of* blue, and purple, and crimson, and fine linen, and wrought cherubim thereon. Also he made before the house two pillars of thirty and five cubits high, and the chapiter that *was* on the top of each of them *was* five cubits" (2 Chron. iii. 10–15).

We also read of Cherubim being in the curtains of the Tabernacle and upon the walls of the Temple.

"And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made" (Exod. xxvi. 31).

"And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without. And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* a fifth part

of the wall. The two doors also *were* of olive tree; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubim, and upon the palm trees. So also made he for the door of the temple posts *of* olive tree, a fourth part *of the wall.* And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding. And he carved *thereon* cherubim and palm trees and open flowers: and covered *them* with gold fitted upon the carved work" (1 Kings vi. 29–35).

Third. Cherubim described in figurative language, and seen in visions of an emblematic and symbolical character. As for instance, in the visions of Ezekiel, or the words of David, in Psalm xviii. 10, "He rode upon a cherub and did fly."

The allusions to Cherubim in the first and second classes seem to present the idea of their being keepers or guardians. In this respect they occupied a position similar to that of the remarkable creatures discovered at Nineveh and elsewhere, which guarded the portals of temples and palaces.

The references under the third class involve the idea of their bearing the throne or majesty of the Deity on their wings. Under this aspect, they remind us very forcibly of the wings bearing an eye, or sun, or a globe in the mythologies of Egypt, Assyria, and Persia.

The Cherubim over the mercy seat appear to have

been there in the attitude of worshippers and in the act of adoration. This, however, is nowhere distinctly stated.

It is well known that the most varied and contradictory opinions have been held respecting the nature of the Cherubim; among others the following:—Robinson looks upon them as symbolic representations of the Divine attributes. Bloomfield, as symbolic emblems of the Divine nature, denoting the supreme government of the Deity over all creation, and His tutelary presence. Wemyss, as symbols of God's regal glory. Parkhurst, as symbols of the Trinity and human nature of Christ. Lowman, Pierce, and Macknight, as symbols of the excellence of God's servants. Taylor and Newcome, as symbols of angels in their relation to the redeemed. Mede thinks them symbols of God's manifested perfections. Dr. Adam Clarke supposes that they were emblematical of the eternal power and Godhead of the Almighty. Smith looks upon them as emblematical representatives of redeemed and glorified man. Barnes, in writing upon the four living creatures of Revelation iv. 6, which we think to be the same as the Cherubim, Genesis iii. 24, and the seraphim, Isaiah vi., seems disposed to regard them as symbolical beings designed to furnish some representation of the government of God—to illustrate, as it were, that on which the Divine government rests, or which constitutes its support; to wit, power, intelligence, vigilance, and energy.

Elliott thinks that the four living creatures of Revelation iv. and v. symbolise the Church on earth. McLeod appears to entertain very similar views, for he says that "the Church of God, if viewed under all circumstances, will be found to be possessed of attributes corresponding to the complex properties and figures of the living ones. Her moral and spiritual qualities on earth are symbolised by their bodies, faces, hands, feet, wings, wheels, and divers actions. And while these diversified and combined properties represent the Church on earth, their splendour, their nearness to God and His throne, and especially their plenitude of spiritual life, may be supposed to exhibit them as inhabitants of the better country. In all things they are actuated and directed by the Holy Spirit. Being 'all one in Christ Jesus,' and 'members of the same body,' they all sympathise with one another; the other attributes of their spiritual nature, as seen in heaven, harmonise with their state and functions as ministers of God on earth."*

Mr. Fairbairn, in his work on "The Typology of Scripture," in summing up respecting the Cherubim says, that they were in "their very nature and design artificial and temporary forms of being, uniting in their composite structure the distinctive features of the highest-kinds of creaturely existence on earth—man's first and chiefly. They were set up for representations to the eye of faith of earth's living creaturehood, and more especially of its rational and immortal,

* "The Cherubim and Apocalypse," by Alex. McLeod, p. 4.

though fallen head, with reference to the better hopes and destiny in prospect. From the very first they gave promise of a restored condition to the fallen; and by the use afterwards made of them, the light became clearêr and more distinct. By their designations, the positions assigned them, the actions from time to time ascribed to them, as well as their own peculiar structure, it was intimated that the good in prospect should be secured, not at the expense of, but in perfect consistence with, the claims of God's righteousness,—that restoration to holiness must precede restoration to the blessedness of life, and that only by being made capable of dwelling beside the presence of the only Wise and Good, could man hope to have his position of felicity recovered."*

This paragraph is on the whole very unsatisfactory. Genesis iii. 24 does not teach that the Cherubim were or are in their very nature "temporary forms of being." Quite the opposite appears to be taught in that verse, namely, that the cherubim "placed at the east of the garden of Eden" belonged to an order of celestial beings. So much learning and labour having been devoted to the subject in hand, it may by some readers be considered unnecessary and undesirable to prosecute any further inquiry. Believing, however, as we do, that a further examination of the nature and functions of the cherubim will be interesting to many students of the Bible, we proceed.

The first thing requisite is, if that is possible, to get

* Vol. i., p. 240.

at the meaning of the name. It must be admitted that if, on the one hand, names indicate qualities of objects, on the other, qualities may suggest the appropriate name.

In prosecuting our task, we meet a difficulty on the very threshold, inasmuch as it is admitted on all hands that the etymology of the word כְּרוּב, *cherubim*, is uncertain. Gesenius pronounces it to be obscure; Hoffman, Delitzsch, and others have attempted to solve the difficulty, but Kurtz pronounces all their explanations to be unsatisfactory. Hyde is somewhat disposed to look upon it as derived from, or more correctly speaking to regard it as equivalent to קָרַב, *karob*: the mean- of which is, *to draw near, to come near* (Gen. xix. 20, xlv. 10; Deut. xxii. 2; xxx. 14). He concludes that the word marks out the position which the Cherubim occupy, namely, that of *nearness to God*. Bähr, agreeing on the whole with this view, considers that cherubim stand upon the highest step of created beings, uniting in themselves the most perfect created life, and are also the most perfect revelations of God and the Divine existence. He also directs attention to the fact that the Cherubim in Ezekiel and Revelation iv. are called living ones. Although dissenting from some things which Bähr advances, his interpretation of the Cherubim appears to be worthy of consideration.

There is a striking coincidence between the "cherubim" of Genesis iii. 24, the "seraphim" of Isaiah vi. 1–4, and the "living creatures" of Ezekiel i. 4–13, and Revelation iv. 6–11:—

"So He drove out the man; and He placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. iii. 24).

"In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts; the whole earth *is* full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke" (Isa. vi. 1–4).

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance: they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And *they had* the hands of a man under their wings on their four sides: and they four had their faces and their wings. Their wings *were* joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had

the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus *were* their faces: and their wings *were* stretched upward; two *wings* of every one *were* joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went. As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps; it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning" (Ezek. i. 1–13).

"And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts (*living creatures*) full of eyes before and behind. And the first beast (*living creature*) *was* like a lion, and the second beast (*living creature*) like a calf, and the third beast (*living creature*) had a face as a man, and the fourth beast (*living creature*) *was* like a flying eagle. And the four beasts (*living creatures*) had each of them six wings about *him;* and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts (*living creatures*) give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast

their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 6–11).

In all these quotations we have brought before our minds beings of an exalted nature. Supposing then that the word כרוב, *cherub*, is regarded with Parkhurst, and other eminent Hebrew scholars, as a compound of the prefix כ, *che*, like, and רב, *rub*, great one, or prince; the word meaning, with its prefix and plural termination, *as* or *like the great ones*.

On examining the passages quoted, it will be seen that we have these great or living ones brought into immediate connection with the Almighty, and close relationship with man in redemption. They preserve the way of the tree of life, they take the live coal from the altar and apply it to the lips of the prophet, assuring him at the same time that his iniquity is pardoned. In the Apocalypse they are also seen closely connected with the redeemed. Some writers of eminence have thought that the living creatures of Revelation iv. and v. are a part of the redeemed family, and that they unite in singing the new song: "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. v. 9, 10.) Fairbairn holds this view, the correctness of which we question.

That the four-and-twenty elders, and not the four living creatures, sing this song is evident from the sequel, where it is shown that the part taken by the four living creatures is an act of homage and acknowledgment of the praises due to Him who was once dead, but who now lives for ever and ever. They give assent to the praises of the four-and-twenty elders by uniting in a hearty "Amen" to the honours and glories ascribed to Him who opened the book.

Should it be urged that the context will not bear such a construction, that will by no means militate against our position, because it is now understood that the correct reading of Revelation v. 9, 10, is αὐτοὺς—*autous*=THEM, not ἡμᾶς—*hemas*=US. If this reading is received, it will be seen that the four living creatures, if they do sing, they unite in singing, "Thou hast redeemed *them* by Thy blood."

To suppose that the four living creatures are mere emblems, and not living creatures having an actual existence, appears quite unsupported by God's word, and stands in need of no further refutation than that contained in Revelation xv. 7: "And one of the four beasts (*living creatures*) gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever."

Mr. Mills suggests that as angel is the title given to the hosts of heaven, as being the messengers of God to man, so "Cherubim may be a proper designation of celestial beings, either of general or special application, and as such may be suggestive of nature

or character, although that nature may not be understood by us." This appears highly probable in itself, and to be supported by numerous allusions to the heavenly hierarchy in the New Testament.

If it is not directly stated in Scripture, there surely is sufficient evidence to prove that the angelic sphere, like every other, presents a great variety of divisions: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," etc., or, "*the head of every race or family in heaven and in earth is named*" (Eph. iii. 14, 15). That the latter is the correct rendering of *πᾶσα πατριὰ=pasa patria*, but few persons will question. Winer says, "it obviously means *every race*." * Ellicott understands the words to mean "*every race, family*," not "the whole family." Alford gives the same rendering. Ellicott, it is true, justifies the rendering of *πᾶσα οἰκοδομὴ=pasa oikodomē* —"THE WHOLE BUILDING" (Eph. ii. 21), on the ground of the usage of the later Greek reflecting the more obviously grammatical rendering, "*every building*," because it is totally irreconcileable with the context, for nothing can be clearer, he says, than that Paul is speaking of a single building. Alford considers that to render these words "*every building*," is quite out of place, inasmuch as the apostle is speaking of one vast building, the mystical body of Christ. The context of Ephesians iii. 15, however, neither demands nor

* "Grammar of the New Testament Diction," part iii., sec. xviii. 4.

justifies a departure from the grammatical construction, the meaning of which is "*every race or family.*"

Daniel informs us that "thousands ministered unto Him," (the Ancient of days), and that "ten thousand times ten thousand stood before Him" (Dan. vii. 10). The psalmist exclaims, "Bless ye the LORD, all ye His hosts; ye ministers of His, that do His pleasure" (Ps. ciii. 21). These texts alone are sufficient to prove that there are families or divisions in the angelic world.

The term angel, as has been already hinted, appears to be employed in a generic sense throughout the Scriptures. It is applied to the hosts of God who are His servants. These hosts being divided and subdivided, and having titles given to some of them which suggest the idea that they occupy posts of honour and precedence, we are compelled to conclude that there are different orders in the angelic world.

Taking the titles of the heavenly hosts in the order in which they stand we have,—

First, ἀρχὴ, *archē,* principality, the meaning of which is *first prince* or *chief.* It is rendered "*principality*" and "*principalities*" eight times (Rom. viii. 38; Eph. i. 21; iii. 10; vi. 12; Col. i. 16, ii. 10, 15; Tit. iii. 1). It is also rendered "*beginning,*" forty times, as in Matthew xix. 4, 8; John i. 1, 2; Hebrews i. 10; Revelation xxi. 6; xxii. 13, etc.

Second, ἐξουσία, *exousia,* is rendered *authority* twenty-nine times, as in Matthew vii. 29; Luke iv. 36, etc.; *power* sixty-nine times, as in John xvii. 2, etc.

Third, δύναμις, *dunamis,* is rendered *power* seventy-four times, *mighty* thirteen times, *works* nine times, *miracles* nine times, and *strength* seven times.

Fourth, κυριότης, *kuriotēs,* is rendered *dominion* three times (Eph. i. 21; Col. i. 16; Jude 8), *government* once (2 Pet. ii. 10).

The Holy Spirit, through Paul, says concerning the blessed Jesus, that He is raised "far above all principality, and power, and might, and dominion" (Eph. i. 21). The abstract nouns in this verse standing for the concrete, denote the persons who hold the dignities in question. Ellicott considers that the abstract were employed in preference to concrete terms, to express with the greatest amplitude and comprehensiveness the sovereign power and majesty of Christ.

In Ephesians iii. 8, 9, 10, we read, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God (who created all things by Jesus Christ), to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God," etc. What are we to understand from these words, unless it be that there are different orders of angels, and that even the highest orders are comparatively ignorant of God's purposes and designs. The calling out of the Church was essential for the purpose of showing forth the wisdom and glory of God

" to the principalities and powers in heavenly places." Macknight supposes that different orders of angels in heaven are intended, and he further concludes that their knowledge of God's dispensations must be as gradual as the dispensations themselves, in consequence of which their knowledge of the manifold wisdom of God must have been greatly increased by the constitution of the Church of Christ.

In Colossians i. 16, we read," By Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers." John ii. 10, believers are spoken of as being " complete in Him which is the head of all principality and power."

In what sense is it to be understood that there are chiefs or princes? Is it that some of the different orders of angels are rulers and others ruled over; or is it that as Michael and Gabriel are intimately associated with this world, so other chiefs or princes, or first ones, are associated with other worlds and thus fulfil their mission as servants of God?

If the meaning of Cherubim, as given above, is accepted as correct, it will be discovered that the "principalities' spoken' of in the New Testament may be understood as referring to the same order of angelic beings.

Understanding that Cherubim are angelic beings of a high order, the question which presents itself for consideration is: For what purpose were they placed

at the east of the garden of Eden immediately after the fall of man?

It is very evident that they were placed there as guardians. Gesenius compares the passage (Gen. iii. 24) with that in Ezekiel xxviii. 13, 14, where the king of Tyre guarding his treasures is likened to the cherub which covered with its wings the priceless treasures of Eden.

The popular idea concerning the Cherubim at the "east of the garden," is, that when man failed in his obedience, he was thrust out of the garden, and angelic beings, each armed with a flaming sword, were placed there for the purpose of preventing him in his fallen state having access to the tree of life which grew in the midst of the garden. This view has no doubt been popularised by Milton's magnificent paraphrase.

> "On the east side of the garden place,
> Where entrance up from Eden easiest climbs,
> Cherubim watch, and of a sword the flame
> While waving, all approach far off to fright,
> And guard all passage to the tree of life.
> . . . High in front advanced,
> The brandished sword of God before them blazed,
> Fierce as a comet . . .
> They looking back, all the eastern side beheld
> Of Paradise, so late their happy seat,
> Waved over by that flaming brand; the gate
> With dreadful faces thronged, and fiery arms."

This view, however, is far from being borne out by the verse under consideration. It must be remem-

bered that to keep, means to preserve and protect as well as to repel. It may be used either in the sense of to keep open, or to keep closed.

The original word שָׁמַר, *shamar*, is met with 471 times in the Old Testament, and is rendered "to keep" in 310 different places. A careful examination of all the passages, last alluded to, will suffice to lead one to see that the word rendered "to keep," is generally, if not always used in a good sense. It is employed throughout Scripture to describe Jehovah keeping His people. "To keep the way of the tree of life," in this connection, then, may mean to preserve it for man as well as to repel him from it; to protect it against infernal assaults as well as from human approach.

It must be observed that it is "the way of the tree of life" which the Cherubim are placed to keep and guard, not the tree itself. Neither must it be overlooked that the same word is used of the Cherubim keeping "the way of the tree of life," as had been employed in connection with Adam's keeping the whole garden before his fall.

The word חֶרֶב, *charab*, rendered "sword," is used for heat, drought, waste, and is derived from a verb having the sense of "to be dried up," "to be wasted." Indeed, it appears that the noun means sword, only because a sword lays waste, like heat or drought. Retaining therefore the essential and radical meaning of the word, the passage would read, not "a flaming sword," but "a flaming fire, turning itself or revolving itself

on every side." This, with the Cherubim, will at once be recognised as the symbol of the Divine glory and presence, the shechinah or glory of Jehovah between the Cherubim.

Again, the word שכן, *shakan*, rendered "He placed," means, "He caused to dwell or to inhabit." It is rendered "to dwell" in eighty-four places. The same word is employed when Jehovah is spoken of as inhabiting the heavens; and also when the children of Israel are represented as dwelling peacefully in the land. It is the same word which is used to denote the Divine presence in the tabernacle and temple; and from it the word shechinah is derived.

"Then there shall be a place which the LORD your God shall choose to cause His name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD." "And thou shalt eat before the LORD thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always" (Deut. xii. 11; xiv. 23).

"But at the place which the LORD thy God shall choose to place His name in, there thou shalt sacrific the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And

thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place His name there" (Deut. xvi. 6, 11).

"Thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place His name there" (Deut. xxvi. 2).

In all these passages the word *shakan* is employed. Hence Shechinah is He who abides or dwells in the Tabernacle and Temple.

Bearing in mind that it is *shakan* which is employed in describing the placing of "the Cherubim and the flaming fire revolving upon itself to keep the way of the tree of life," we must proceed to notice a phrase which is frequently met with in the Old Testament. The expression referred to is "The presence of the LORD." It is obvious to any careful reader that throughout the book of Genesis the phrase to *stand before,* or *go out from,* or do things *in the presence of Jehovah,* is used nearly, if not always, in a local sense. Thus, Cain and Abel brought their offerings unto the LORD, and Cain went out from the presence of the LORD (Gen. iv. 16). Here some specific locality must be referred to, in which there was a peculiar manifesta-

tion of the Divine presence; for in His ordinary presence the Lord was in the land of Nod where Cain dwelt, as much as in any other part of the earth. The sacred writer seems to mean that Cain went from the east of the garden, where the Divine glory and cherubim had been caused to dwell as the symbol of God's presence, and departed to a distant region. The first murderer's own words were, "From Thy face shall I be hid."

Allusions to the mode of worship, and the manner of communication between God and man, to the time of the Flood, convey the idea of a local and special manifestation of the Deity enjoyed by the descendants of Seth.

After the Deluge, the manifestation of God to His faithful servants was continued under the form of fire, but appears to have been occasional and transient as to Abraham: "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces" (Gen. xv. 17). And also to Moses: "And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. And he said, Draw not nigh hither: put off thy

shoes from off thy feet, for the place whereon thou standest *is* holy ground. Moreover He said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God" (Exod. iii. 2–6).

The same manifestation of Jehovah's presence became permanent in the pillar of fire which went before the children of Israel, which took up its station over the Tabernacle in the wilderness, and which shone forth in mysterious and awful radiance between the Cherubim in the Most Holy Place.

We infer, then, from a comparison of these various statements, that the Cherubim at the garden of Eden, like those in the Tabernacle and in the Temple, like the six-winged seraphim in the vision of Isaiah, like the cherubim seen by Ezekiel, and like the living ones of the Apocalyptic vision, were associated with the Divine presence and glory, especially as it entered into communion with redeemed humanity. The curse upon sin had just been pronounced, the promise had just been given. Justice and mercy had both found expression in the sentence of exclusion from the garden and exposure to death on the one hand, in the promise of restoration and victory through the woman's seed on the other. Both find fresh manifestation in the shechinah and cherubim which are now placed to keep the way of the tree of life. God will still be conversable with men. As they had heard His voice in the garden in the cool of the day, and had enjoyed sensible

communion with Him, this shall still be vouchsafed to them. Man had failed in the trust committed to him, "to keep the garden." He had given admission to sin, and thus polluted the ground which should have been kept "holy to the Lord." He is therefore ejected. Cherubim and flaming fire shall henceforth guard and keep it. But they shall keep it so that whilst man is for a time thrust forth and forbidden to approach it, God Himself will there hold communion with him. He who dwelleth between the cherubim will there shine forth.

The Mercy Seat, to be hereafter overshadowed by Cherubim and the glory of God, shall be typified by the sublime yet awful vision at the east of the garden. And from the midst of the fire—as ages afterward Moses heard the voice of God from the burning bush and from the flaming fire on Horeb—faith seems to hear the words, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Allowed no longer to pluck the fruit of that tree in the midst of the garden, our first parents could see in the Cherubim around the wondrous flame how far they had fallen—how much they had lost; whilst in the presence of those heavenly visitants coming to dwell with him on earth, man may learn the possibility of his elevation to a loftier height than that from which he fell.

We have already shown, from the word of God itself, that the Cherubim mentioned in Genesis iii. 24,

were living, intelligent beings. We now proceed to an inquiry into the import of those pictorial similitudes placed in the Adytum, or Most Holy Place of the Tabernacle or Temple.

When Jehovah instructed Moses respecting the Tabernacle, its furniture, and the services to be performed therein,—which were, according to Hebrews ix. 22, "patterns of things in the heavens"—He gave minute descriptions of the ark and its accompaniments: "And thou shalt make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubim on the two ends thereof. And the cherubim shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; towards the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee" (Exod. xxv. 17–21). Some have supposed that if cherubim are to be regarded as amongst the highest order of creatures, the instructions given to Moses are opposed to the second commandment, which prohibits the making of a likeness of any thing, either in heaven or earth, for the purpose of bowing

before it. If such persons would read carefully the following verse, they must see that there could not be the slightest danger of the children of Israel looking upon the cherubim with feelings of adoration; for, said Jehovah, "There *I* will meet with thee, and *I* will commune with thee from above the mercy seat, from between the cherubim which *are* upon the ark of the testimony."

From the various passages referring to it, we gather that the ark of the covenant occupied the leading place in all the Divine communications to Moses. Its position was within the vail, for the purpose of keeping sacred that which God commanded should be deposited therein. This being God's covenant in the midst of an erring people, it constituted, as we are informed, the basis of His throne: "Justice and judgment are the habitation of His throne." That same Divine Being who manifested Himself at the east of Eden, and was worshipped there by our first parents, now engages to meet with and speak to Israel from between the cherubim upon the mercy seat. When the Lord thus took the tents of Israel as His dwelling-place, it was in a twofold sense, viz., "among the children of Israel" (Exod. xxix. 45), and "between the cherubim" (1 Sam. iv. 4). The first refers to His manifested presence to all the Israelites, in the cloud by day, and fire by night. The second refers to His dwelling for a specific purpose. From this sacred recess it was that the glory proceeded, and on different occasions burst

through the vail, and filled the other portions of the sacred building.

"And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys; but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys" (Exod. xl. 33–38).

"And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it *by day*, and the appearance of fire by night" (Num. ix. 15, 16).

"And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the LORD, *so* that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD" (1 Kings viii. 10, 11).

"It came even to pass, as the trumpeters and

singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of music, and praised the LORD, *saying*, For *he is* good; for His mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD; so that the priests could not stand to minister by reason of the cloud; for the glory of the LORD had filled the house of God" (2 Chron. v. 13, 14).

Many eminent writers suppose that the place of the Cherubim was beneath the throne of God, and that it was supported by them. This is clearly erroneous. Whilst the general language is decisive of the fact that the ark of the covenant was between and below them, so that they stood on each side bowing down over it, the words which are supposed to speak of them as beneath it are equivocal in their meaning. They may be understood to mean that the Ark rested upon and was above the Cherubim. But such a rendering is not necessarily and exclusively the true one. They may with perfect fitness be translated in accordance with the language which speaks of God as dwelling "*between* the Cherubim," and doubtless ought to be so rendered.

Having pointed out the place and position of the Cherubim, we pass on to inquire what purpose Jehovah had in view in causing them to be placed in the holiest of holies. Mr. Mills is disposed to think that "When the high priest entered the most holy place, and saw

the cherubic figures bending forward, as it is most probable they did, he would be reminded of the worship and reverence demanded of all who engage in the service of the Almighty and Eternal God;" and that they "were intended to indicate the sanctity of these places, and to impress the minds of those engaged in the service, that they were ministering before the GREAT ALMIGHTY LORD GOD" (Sacred Symbology, pp. 147, 148). Surely this was not the only purpose for which the Cherubim were placed in the most holy place. Are we to suppose that they were needed for the purpose of producing feelings of solemnity and devotion in the mind of the high priest? If, on entering that sacred recess on the great day of atonement—after having washed himself in water and put on his holy linen garments and mitre, and presented offerings for himself, household, priests, Levites, and the congregation—his mind was not solemnized, our opinion is, that no picture, ornament, decoration, or representation of any kind would have been sufficient for the purpose. The very thought of meeting Jehovah Himself would produce right feelings in one who could not even see the Cherubim but for the glory which dwelt between them. The light being the symbol of the Divine presence, and without which the most holy place would have been in thick darkness (1 Kings viii. 2), it appears more probable that the high priest's attention would be more arrested, and his feelings wrought upon, by seeing the light than gazing upon the Cherubim. While engaged in sprinkling the blood

of the bullock upon and before the Mercy Seat seven times, and after that the blood of the goat, with what force would the promise strike the mind of the high priest, "I will meet with thee!" No work of man could be so well calculated to impress the mind with the solemnities attendant upon meeting with God as the supernatural appearance between the Cherubim.

There are some persons who look upon the Cherubim in the Tabernacle and in the Temple, as types of the oneness of the believing Jew and the believing Gentile. There are others who look upon them as typical of the two comings of our Lord,—1, to suffer; 2, to judgment. Such views however are fanciful, and without support in the word of God.

Are we then to conclude that the subject is inexplicable because such conflicting opinions have been formed respecting it? We think not. Let it be remembered that God who made the heavens is a just God, and that the LORD, or Jehovah, is merciful; or combined, thus, "The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*,"—or, acquit the guilty or finally impenitent; and a key will be in our possession which will open much truth to our souls.

In the first chapter of Genesis the Creator of all things is spoken of as *Elohim*, God; in the second it is

changed to *Jehovah Elohim,* LORD God; after which He is spoken of as *Jehovah,* or LORD (Gen. vii. 16; 1 Sam. xvii. 46, 47; 2 Chron. xviii. 31).

Keeping in view the distinction which there is between Elohim and Jehovah, we perceive a twofold sphere in the Divine government, of the world generally, and redemption in particular. See pp. 1–33.

It is generally admitted that the manifestations of the Divine Being have been in and through the second person of the triune God, throughout the present and preceding dispensations. He who was in type throughout the Levitical dispensation as the Coming One to give life, in the fulness of time, came. Hence, He is now the Bread of life, the Light of the world, the Good Shepherd, the Resurrection and the Life, the Alpha and Omega—and His very name is a pledge of His faithfulness.

With these things in view, let us once more look into the Most Holy Place of the Tabernacle.

The close connection between the mercy seat and the Cherubim has already been pointed out. The first was evidently the throne of Jehovah, where He made Himself manifested in the midst of Israel. The law beneath the mercy seat, or within the ark, attested the righteousness which God could do no other than exact. Formed of the same piece as the mercy seat, the Cherubim were the sides and supporters of the throne where Jehovah sat in Israel, during the period when the great scheme of redemption was only set forth in

type, shadow, and symbol. The angels, we are informed, desired to look into those things which were foreshadowed (1 Pet. i. 12). The Cherubim on the mercy seat, which formed a part of those things which were pictures of things in heaven, looked down upon the mercy seat, not merely as in the attitude of devotion, but with an earnestness of desire, characteristic of the angelic hosts above, to look into the mysteries of redemption: "Into which things the angels intensely desire to look" (1 Pet. i. 12). Their efforts to penetrate the mystery were however altogether in vain. But now that the work has been completed, their knowledge of the manifold wisdom and grace of God has increased so much that they can say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 12).

Thus far we have seen the Cherubim,—

1. Immediately connected with the throne of God.

2. As guardians or protectors of His law or righteous demands.

3. As looking with intense interest and wonder into the purpose and will of God.

We have seen further that the Cherubim in the Tabernacle and Temple, served as a part of the pictures of things in heaven to set forth,—

(*a*) The position occupied by the Cherubim.

(*b*) The service they render as guardians.

(*c*) The anxiety which angelic beings have to look into the things pertaining to the Church and kingdom of Jesus Christ.

The Cherubim, as described in figurative language, and as seen in visions of a symbolic character, are somewhat difficult to explain. Although absolute certainty cannot be arrived at in respect to this part of our subject, we believe that sufficient evidence can be produced to give confirmation to the views already expressed respecting the nature and import of Cherubim in general.

Cherubim are alluded to by the psalmist as the bearers of Jehovah (Ps. xviii. 10), and Jehovah is represented as having for His chariots "twenty thousand, *even* thousands (or many thousands) of angels," and as being "among them *as in* Sinai, in the holy *place*" (Ps. lxviii. 17). With these portions of Scripture before their minds, many persons have concluded that the idea of a chariot *must always* be associated with the Cherubim. This, however, is by no means necessary.

Before we proceed any further, it may be well to say that there is not anything, even in the psalms quoted, at variance with what has previously been advanced. We have till now been looking at the Cherubim as stationed at the east of Eden, or in the Tabernacle and Temple, as occupying a place of nearness to the manifested presence of Jehovah. This view derives further support from the words of the sweet singer in Israel. Their being spoken of as the bearers or chariots of Jehovah, may allude to the fact, that Cherubim are often the instruments or agencies by which He accomplishes His purposes in providence.

Ezekiel, in the opening of his book, minutely describes the vision he had by the river of Chebar, of the fire, the throne, the living creatures, etc. That the living creatures of chap. i. were Cherubim, is proved by the prophet himself, in chap. x. 20, where he says, "This *is* the living creature that I saw under the God of Israel, by the river of Chebar; and I knew that they *were* the cherubim." In the first chapter, the prophet speaks of a mighty rushing wind carrying a fiery glittering chariot; then we have brought to view four living creatures of a composite nature,—they are upright, and have each the face of a man, a lion, an ox, and an eagle. In connection with these remarkable creatures, there are wheels within wheels, full of eyes; these move parallel with Jehovah's providence in judgments. When He bids, they go forward as His executioners; and when He commands, they stand still. Dr. Fairbairn admits this in one place, but denies it in another. In reference to Ezekiel x. 7, he expresses an opinion, that we have here symbolically exhibited the approaching judgment upon Jerusalem, by the scattering of coals of fire over the city, which fire was first taken from between the Cherubim by the hands of one of them, then given to the ministering angel to be cast forth upon the city.

"It was thus indicated, so far as we can easily understand the vision, that the coming execution of judgment was not only to be of God, but of Him in connection with the full consent and obedient service of the holy powers and agencies around Him. And the

still more specific indication might be intended to be given, that as the best interests of humanity required the work of judgment to be executed, so a fitting human instrument should be found for the purpose"*

Believing that one of the leading characteristics of the Cherubim is that they are guardians or protectors of the righteousness of God, we willingly assent to this, —more particularly to the first part of the quotation.

That the coincidences existing between that portion of Ezekiel's vision which relates to the Cherubim and the corresponding portion of the Book of Revelation may be more clearly seen, we place them in parallel columns:—

Ezekiel.	Revelation.
"And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.	"After this I looked, and behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.
"And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.	"And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.
"And I saw as the	

* Fairbairn's "Typology," vol. i. p. 238.

colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

"As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about" (i. 25–28).

"And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald" (iv. 1–3).

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding" —or catching—"itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

"Also out of the midst thereof *came* the likeness

"And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

"And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the

of four living creatures" (i. 4, 5).

"As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle" (i. 10).

"And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about" (x. 12).

"And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubim, and scatter *them* over the city" (x. 2).

throne, *were* four beasts" —or living creatures (iv. 5, 6).

"The first beast"—or living creature—"*was* like a lion, and the second living creature like a calf" —or young ox—"and the third living creature had a face as a man, and the fourth living creature was like a flying eagle" (iv. 7).

"Round about the throne, *were* four living creatures, full of eyes before and behind" (iv. 6).

"And one of the four living creatures gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever" (xv. 7).

By comparing the two visions thus, we find striking coincidences and slight differences. In Ezekiel, chapter i., the Cherubim are the regal chariot of Jehovah. In Revelation iv., they stand around the throne; thus proving that they go forward, or rest, just as Jehovah wills. Whether they are actively engaged in executing the judgments of God, or standing still, He is honoured and receives praises through them. In the opening of Ezekiel's vision, we have brought before us the glory in which God dwells; and we learn that He is surrounded by those who are characterized by intelligence, boldness, strength, and fleetness, who at the same time are ready at His bidding to go forth for the purpose of dealing out punishment to a rebellious people. The prophet beheld in vision the Shechinah, or symbol of the Divine presence, go from its proper place between the Cherubim, and *stand over* "the threshold of the house" (x. 4), from which place it moved to a spot "over the Cherubim" (x. 18); and afterwards, "the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city" (xi. 23).

We think it highly probable that the number four (Ezek. i. 5; Rev. iv. 6) is indicative of so many separate *orders*, rather than so many different *individuals*; each order being distinguished by some characteristic mental excellence. Living ones (Ezek. i. 5; Rev. iv. 6), because immortal. Unlike man in this respect, they live for ever. Face of a man (Ezek. i. 10; Rev. iv. 7), denoting intelligence. Face of a lion (Ezek. i.

10; Rev. iv. 7), denoting boldness and courage. Ox (Ezek. i. 10; Rev. iv. 7), denoting strength and firmness. Eagle (Ezek. i. 10; Rev. iv. 7), denoting activity. Each had four wings (Ezek. i. 6): the Seraphim in Isaiah vi., had six, and the Cherubim in Revelation iv. 8, had six. The difference in the number does not interfere with the lesson which they teach us, namely, that the living ones are ever ready to perform the will of God, and that with swiftness. Feet straight (Ezek. i. 7), denoting rectitude. Probably the reason why feet are not seen in the Apocalyptic vision (chap. iv. and v.) is, that the living ones there are resting. The soles of the feet being like the foot of a calf, which was a clean animal, may be regarded as denoting purity and innocence. Hands under wings denote usefulness combined with activity. Full of eyes (Ezek. i. 18, x. 12; Rev. iv. 6–8), denoting quickness of perception, intuitive knowledge, and comprehensive views. Their colour "the colour of burnished brass" (Ezek. i. 7), "like unto crystal" (Rev. iv. 6)—they being represented as in the midst of the throne, which was like a sea of crystal—denotes their glory and majesty. They were connected with the wheels (Ezek. i. 15–19) and lightnings and thunderings, to denote their agency in the events of Providence. They acted in concert with God's Spirit (Ezek. i. 20). May not this also be said of Revelation iv. 5? This may be regarded as denoting the rectitude of their will, their spotless holiness, and entire conformity to God. They turned not (Ezek. i. 17), denoting that their actions were direct, and when

once performed were effectual; they being neither crooked in policy, negligent in obedience, nor inefficient in their operations; there was no necessity for them to do a thing the second time because it was imperfectly or improperly performed.

We trust that sufficient has been advanced to illustrate the facts of a twofold sphere in the Divine actions, and a gradual revelation of God's will to man. It is in seeing these we have a key to the whole of our subject. He spoke by promise; then by promise and covenant; then by promise and covenant ratified and sealed by circumcision; then He spoke in types, symbols, and shadows, so clearly and distinctly, that many individuals looked beyond the things seen into the glorious future; then He spoke by His Son. Throughout we find the flame referred to as the symbol of Jehovah's presence. Since, however, the appearing of Jesus, no symbol is needed; for He is the brightness of the Father's glory, and the express image of His person: but to argue that the Cherubim are mere temporary forms of being, appears to us contrary to Scripture, as well as opposed to what might be expected. Many probabilities are in favour of the supposition, that inasmuch as the Cherubim have been associated with Jehovah in all His works, they will in ages to come occupy an exalted position, and be engaged in carrying out His purposes, or rendering praises which are His just due.

CHAPTER V.

THE BURNT OFFERING.

"Jesus was the victim offered,
On Him fell vindictive fire;
When He died, the victim suffered
All that justice could require:
This is welcome news from far;
Why should any now despair?"

In all probability it is in consequence of the declaration that "Christ *is* the end of the law for righteousness to every one that believeth," that so many persons suppose they can dispense with the Old Testament notwithstanding that the words of our Saviour conduct to a different conclusion, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

It is much to be regretted that a book, which is professedly received from God, or as having been given to us by "holy men of God who spake *as they were* moved by the Holy Ghost," should be treated with such indifference as it is by thousands, because as they say, the New is better.

Were we to imitate our Saviour, we should be found commencing with the earliest books, and proceeding in our examination and elucidation of each down to that of Malachi, for the purpose of discovering and

bringing forth from that rich storehouse all those Scriptures which refer to Him, whether in the books of Moses, the Prophets, or the Psalms.

One can scarcely understand how it is that so few Christians take any interest in studying the types of the Old Testament, seeing that there are precious treasures stored in that mine for all who explore therein.

It is readily admitted that every believer sees a fulness in Jesus, and is ready to acknowledge that He was both a servant for God to man, and a servant for man to God; yet it must at the same time be added that the views which many hold respecting the person and work of Jesus are unsatisfactory. It should ever be borne in mind that in order to attain correct views of the Lord Jesus and His work, it is absolutely essential that the Old as well as the New Testament be thoughtfully and prayerfully studied. If we in this spirit examine those scriptures which refer to the burnt offerings, the meat offerings, and the peace offerings which were offerings made by fire of a sweet savour to the Lord, we shall discover that they represent in various forms the infinite perfection of Christ's offering of Himself to God, and that the different classes of offerings presented under each head, set forth the different degrees of apprehension existing among men respecting the person, mission, and death of Jesus; while the sin offerings and the trespass offerings will be seen setting forth the soul-comforting doctrine that "He was made sin for us."

There are, it is obvious, two leading aspects in which the Old Testament sacrifices may be viewed. They may on one hand be regarded as ordinances appointed by God for the time then being, embodying certain great principles and truths which they were fitted to teach simply in themselves; and seeking as far as possible to put ourselves in the position of those who observed them in olden times, we may endeavour to ascertain what meaning the ceremonies conveyed to them, and what truths they could learn from such ordinances; or we may on the other hand, regard them as typical institutions foreshadowing the great realities of the gospel, and looking back at them from the clear light of the New Testament, we may endeavour to discern in them those principles and truths which are for us more plainly set forth in the mission and death of the Messiah, to whom they all pointed.

We shall adopt the latter course. In doing so, however, we shall not overlook the important lessons which the different offerings and the respective rituals were well calculated to teach the offerer.

In the book of Leviticus there are five different kinds of sacrifices or offerings spoken of (chap. i.–vi.), first, *Olah,* or burnt offering; second, *Mincha,* or meat offering; third, *Zebach-Shelamim,* or peace offering; fourth, *Chatta,* or sin offering; fifth, *Asham,* or trespass offering. The first three are spoken of as sweet savour offerings unto the Lord. The words, "a sweet savour," or "a sweet savour of rest," are similar to those in Genesis viii. 21, where we read that after

Noah had presented his sacrifice, "The Lord smelled a sweet savour of rest [see the marginal reading,] and the Lord said in his heart, I will not again curse the ground any more for man's sake."

Burnt offerings consisted in the immolation of a male victim, which was afterwards wholly consumed on the brazen altar. The first sacrifice placed there was consumed by fire coming down from heaven. The fire having been supernaturally kindled was never afterwards permitted to go out (Exod. xxvii. 1–8; Lev. vi. 13; ix. 24).

Burnt offerings were presented daily, both morning and evening, in the name of the congregation: "Now this *is that* which thou shalt offer; two lambs of the first year, day by day continually. The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even." "*This shall* be a continual burnt offering throughout your generations, at the door of the tabernacle of the congregation before the LORD" (Exod. xxix. 38, 39, 42). "And the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifice made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot, day by day, for a continual burnt offering" (Num. xxviii.1–3).

"My offering and my bread," Patrick thinks may have particular reference to the meat offering which consisted of meal, and always accompanied the burnt offering. Geddes and Boothroyd are of opinion that it *is not* bread *or* the meat offering to which reference is made, but to the victims which were thrown into the altar fire for the purpose of feeding it. Poole also shows that the words may be understood in the latter sense. Believing this to be a correct interpretation, we are given to understand that the burnt offering was Jehovah's, and that it was a sweet savour unto Him.

Two additional lambs were offered on the Sabbath-day: "*This is* the burnt offering of every Sabbath, beside the continual burnt offering:" "Two lambs of the first year without spot" (Num. xxviii. 10, 9). At the new moon, or the beginning of each month, an additional burnt offering was demanded (Num. xxviii. 11–14); at the Feast of Pentecost, weeks, harvest or firstfruits (Num. xxviii. 26, 27); at the Feast of Tabernacles (Lev. xxiii. 33, 34; Num. xxix. 12, 13); at the Feast of Trumpets (Lev. xxiii. 23, 24; Num. xxix. 1–6); at the Feast of Expiation or Atonement (Lev. xvi. 3–5).

At the consecration of priests (Exod. xxix. 15; Lev. viii. 18); at the purification of women (Lev. xii. 6); at the cleansing of lepers (Lev. xiv. 19); at the removal of other ceremonial uncleanness (Lev. xv. 15, 30); on an accidental breach of the Nazarite vow, or

at its conclusion (Num. vi.), burnt offerings were also required.

The daily burnt offering consisted of a bullock (Lev. i. 3), a ram (Lev. i. 10), a he-goat (Lev. i. 10), turtle doves or young pigeons (Lev. i. 14).

On the Sabbath-day, two lambs were offered in addition to the usual offering (Num. xxviii. 9). At the new moon or the beginning of the month, two young bullocks one ram and seven lambs of the first year (Num. xxxviii. 19). At the Feast of Pentecost, two young bullocks, one ram, and seven lambs of the first year (Num. xxviii. 27). On the first day of the Feast of Tabernacles, which was accounted a Sabbath, the burnt offering consisted of thirteen bullocks, two rams, and fourteen lambs of the first year. Throughout the succeeding days of the Feast the offering decreased one bullock daily until the eighth, which was also accounted a Sabbath, when the offering consisted of one bullock, one ram, and seven lambs (Num. xxix. 12–36). At the Feast of Trumpets, the extra burnt offering was one young bullock, one ram, and seven lambs of the first year (Num. xxix. 2). At the Feast of Expiation or Atonement, the high priest presented at the commencement of the day a ram for a burnt offering for himself (Lev. xvi. 3), and one for the congregation (Lev. xvi. 5). The same course was pursued at the close of the day. At the consecration of a priest, the burnt offering was a ram (Exod. xxix. 15). A turtle dove or young pigeon sufficed at the

purification of a woman, provided she could not afford a lamb (Lev. xii. 8). At the cleansing of a leper, a lamb and one turtle dove or pigeon were required (Lev. xiv. 10–22). At the removal of other ceremonial uncleanness, a turtle dove or young pigeon would suffice (Lev. xv. 29, 30). On the occasion of unintentionally breaking the Nazarite vow, a turtle dove or young pigeon (Num. vi. 10, 11). At its conclusion, one lamb of the first year (Num. vi. 14).

The ceremonial of the burnt offering was as follows:— "Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings" (Lev. vi. 9–12).

When a burnt offering was presented by a private individual, the offerer was required to lead the victim to the north side of the altar, and after laying his

hands upon its head, to slay it. The blood having been secured by the priest, was sprinkled round about and upon the brazen altar. After the skin had been stripped from the neck, the breast was opened, the bowels taken out, the back bone cleft, and the whole carcase divided into quarters, and the whole was placed upon the altar for burning; nothing was saved from the fire excepting the skin, which belonged to the priests, because it was an offering wholly to the Lord.

It must be observed that although the burnt offering culminated in the presentation of the whole sacrifice upon the altar, that it might ascend to heaven as an offering of a sweet savour, the various parts of the body of the animal presented being so carefully distinguished before they were placed upon the altar, were each alike adapted to teach an important lesson. The head representing the powers of intelligence, observation, and directive control; the fat, which spoke of healthfulness and vigour in the parts to which it pertained; the inwards, which represented inward activities of thought and feeling; and the legs, which denoted the path practically pursued, may be viewed as striking types of the Lord Jesus while in this world; and as also appointed for the purpose of teaching man that God would not be satisfied with anything short of entire consecration to His service.

If the offering happened to be either a turtle dove or young pigeons, the priest wrung off its head and sprinkled the blood round about and upon the altar;

the crop was then plucked away with the feathers and cast eastward of the altar among the ashes. The priest afterwards cleft the bird without completely dividing it, and burnt the whole.

It is admitted by the majority of those who have carefully studied the subject, that burnt offerings were presented at a very early period.

Abel's sacrifice seems rather to have been a burnt offering, selected from the firstlings of his flock, than, as some persons suppose, an oblation of wool and cream. It is very evident that the writer of the Epistle to the Hebrews understood Abel's offering, as consisting of a sacrifice, and not that of an oblation, for he speaks of it *θυσίαν—thusian,* the sacrifice killed, and not as *προσφορὰν—prosphoran* or *δῶρον—dōron,* an oblation or gift merely.

Outram considers it highly probable that the sacrifices of Abraham and Noah, as well as those of Abel were burnt offerings. He further admits that but few traces of any other offerings or sacrifices are to be found in the Scriptures, till a period subsequent to that in which Abraham lived. After making such admissions, we can scarcely understand how Outram could ever attempt to reconcile them with the opinion that peace offerings were presented before the promulgation of the law on mount Sinai. The demand made at the hands of the Egyptians by Moses, is looked upon by this author, as lending countenance to his views, because Moses said, "Sacrifices and

burnt offerings shalt thou give unto us, which we may offer unto the LORD" (Exod. x. 25). He also attaches considerable importance to the statement made respecting Jethro, where it is said he offered "a burnt offering and sacrifices for God" (Exod. xviii. 12). On referring to the verses in question, it will be seen that there is not one word in either which has the slightest reference or most distant allusion to peace offerings. Moses asks Pharaoh for *zebachim ve oloth;* that is, victims and holocausts; and Jethro took, we are told, *olah u zebachim;* that is, a holocaust and victims. Wherever peace offerings are referred to, they are spoken of as *zebachim-shelamim;* that is, victims of peace or peace offerings.

It is very desirable that Outram's interpretation should be abandoned, seeing as we do, that the burnt offering is not only the first in rank among the sacrifices of a sweet savour to the Lord, but that it was first as to the period of its institution.

Some writers have argued that membership in the theocratic community was a pre-requisite to the offering of a burnt offering. In doing so, they have, as a matter of course, overlooked Leviticus xvii. 8, and xxii. 18, where reference is expressly made to burnt offerings, which were to be offered by strangers.

It must ever be remembered that the sacrifices of non-Israelites were burnt offerings. Job, for illustration, offered only burnt sacrifices: "And it was so, when the days of their feasting [his sons and daugh-

ters] were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all; for Job said, It may be that my sons have sinned, and cursed God in their hearts" (Job i. 5). Eliphaz, Bildad, and Zophar offered burnt offerings at the command of the Lord: "Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you; for him will I accept" (Job xlii. 8). When Balak sent for Balaam, he was commanded to build seven altars and prepare seven oxen and seven rams: "And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram" (Num. xxiii. 1, 2). That these were offered as burnt offerings may be seen more clearly in Micah vi. 5, 6: "O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD. Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil?"

The Jews believe it to have been peculiar to burnt offerings that they might be lawfully offered at the temple of Jerusalem by strangers as well as by Israelites. This, they contend, was not the case with other sacrifices.

The Jewish priests could not accept from any Gentile for presentation piacular victims, properly so called, whether sin offerings or trespass offerings, because the laws respecting them were given to the Jews only; nor peace offerings, which used to be offered at the solemn festivals prescribed to the Israelites; nor, lastly, the votive or voluntary peace offerings, because the meat offering was always to be connected with these sacrifices, and that could never be accepted from strangers. "They [the Jewish priests] receive even burnt offerings of birds from a heathen, yea, though he be an idolater; but they receive not from them peace offerings, nor meat offerings, nor sin offerings, nor trespass offerings." So says Maimonides. See also Leviticus xvii. 8; xxii. 18, 25.

Although the Tabernacle, and afterwards the Temple, was the place appointed for offering the burnt offering, there are some instances recorded in Scripture of such offerings being presented in other places, and by men who were not priests, or even so much as connected with the tribe of Levi. Gideon, of the tribe of Manasseh, built an altar unto Jehovah, and offered a "burnt sacrifice" (Jud. vi. 26). Manoah, of the tribe of Dan, was instructed by the angel of Jehovah, that if he offered a burnt offering it must be to Jehovah. He accordingly took a kid and offered it unto Jehovah (Jud. xiii. 15–23). Samuel, we are informed (1 Sam. vii. 9), "took a sucking lamb and offered it for a burnt offering wholly unto the LORD for Israel." He also gave in-

structions to Saul to go down to Gilgal before him and added, "I will come down unto thee, to offer burnt offerings" (1 Sam. x. 8). Saul, who was a Benjamite, said, "Bring hither a burnt offering to me." . . . "And he offered the burnt offering" (1 Sam. xiii. 9). David, who was of the tribe of Judah, refused to take oxen for a burnt sacrifice from Araunah, without paying a price for them: "Neither will I," said he, "offer burnt offerings unto the LORD my God, of that which doth cost me nothing." After he had made payment for the threshing-floor and oxen, he "built there an altar unto the LORD, and offered burnt offerings" (2 Sam. xxiv. 24, 25).

In the absence of positive information, respecting the origin of sacrifices, there will exist, as a matter of course, great diversity of opinion. The probabilities, however, are favourable to the views of those who believe it to have been coeval with the fall, and that at first the sacrifice consisted of *olah*, or a whole burnt offering. The clothing of the first pair with skins of beasts, by the express command of God, is favourable to such a conclusion. That the beasts had been slain it is natural to suppose, and that they had been slain with a view to sacrifice alone supplies an adequate reason. It seems altogether an unlikely thing that God would have ordered beasts to be slain, so that man might have the skins for clothing, seeing that he had already been supplied with another kind of covering. May we not therefore infer that after the Lord

had appointed animals to be offered in sacrifice, He gave permission to our first parents to use their skins for clothing?

It is plainly taught in the Scriptures that Noah offered animal sacrifices before permission was given him to eat flesh, and that the distinction between clean and unclean beasts was observed before the flood. Why such a distinction should at that early period have been recognised, unless on the ground that clean beasts were used for sacrifice, it is difficult to determine.

The reason assigned in the epistle to the Hebrews for Abel's sacrifice being accepted, is, because the Lord was pleased with the offering which he presented; whereas Cain's being rejected may be looked upon as another proof that animal sacrifices, with others mentioned in the Scriptures, were appointed by some positive instruction or command of God: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. xi. 4). The faith spoken of, and of which there are several illustrations in the same chapter, is to be understood as a belief of something declared, and, in consequence of believing, the performance of some action or duty enjoined by God. Testimony is absolutely necessary to the exercise of faith. Being convinced of this, we conclude that Abel must have known that it was the will of God that an offering should be presented to Him from the flock. Exercising faith in the testimony received, and

looking forward to the sacrifice which was typified by his, God was pleased with Abel's sacrifice.

Learned Jews say that God testified His acceptance of Abel's sacrifice by sending fire down from heaven and consuming it to ashes. Theodotian understood the passage as follows: "He [Jehovah] looked upon Abel's sacrifices and consumed them." Jerome, and others of equal celebrity, approve of such a rendering.

It may be well to quote a few texts of Scripture which appear to strengthen our position, namely, that God gave Cain and Abel in some visible manner to know that the offering of Abel was accepted by Him (Gen. xv. 17; Lev. ix. 24; Jud. vi. 21; 1 Kings xviii. 38; 1 Chron. xxi. 26; 2 Chron. vii. 1, 3), where we read of "a burning lamp" passing between the pieces; of a fire coming out "from before the LORD;" of fire rising out of the rock and consuming the flesh; of the fire of the LORD falling and consuming "the burnt sacrifice;" of the LORD answering "from heaven by fire upon the altar of burnt offering;" and of fire coming down from heaven and consuming "the burnt offering." The psalmist prays, "Remember all thy offerings, and accept thy burnt sacrifices;" or, as we read in the margin, "turn to ashes," or "make fat" (Ps. xx. 3). David's desire appears to have been that the Lord would send fire from heaven and consume his sacrifice, so that he might have a sure token of its full and entire acceptance. If the word rendered "*ashes*" in the margin be understood as it should be, connected with fat, or "ashes of the fat," David's request is

seen to be the following: "Let even the fat or the ashes of the fat of my offering be burnt, so that I may know that Thou hast accepted it."

From what has passed under review, it is placed beyond the possibility of a doubt that the burnt offering was distinct from all other offerings. As a rule the burnt offering was accompanied with a meat offering.

Many writers have argued that sacrifice was originally a federal rite. Such could not have been the case in so far as the burnt offering was concerned, for that was wholly consumed. In that sacrifice there was no division made, for the Lord took the whole to Himself. Such having been the case, the idea of its being shared between Jehovah and the worshipper was necessarily excluded. Others have supposed that the laying on of hands by the offerer was equal to a dividing of the victim between himself and the Lord. It is obvious, however, that no support for either of these views can be derived from the word of God. By the imposition of hands, an acknowledgment was made by the offerer that the offering was his own, and that he offered it as an atonement. It was an offering "for acceptance" (Lev. i. 3); or, in other words, it was offered to the Lord for the purpose of securing the acceptance of the offerer.

"He shall offer it of his own voluntary will" (Lev. i. 3), is rendered by Horsley, Poole, Rosenmüller, Geddes, Boothroyd, Lee, Patrick, and others, "He

shall offer it for his acceptance before the Jehovah." The Septuagint, Chaldee, Syriac, Vulgate, and Arabic versions, and the Targum Hiersolymitanum, all give a similar rendering, that is, "For his acceptance," or, "That he may be accepted."

The rendering given above is supported by the fourth verse, where we read, "It shall be accepted for him." In this sense the word is rendered also in Leviticus xxiii. 11, "To be accepted."

In Scripture, the imposition of hands is always connected with the transfer of something which was not possessed before: "And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought *them* near unto him. And Israel stretched out his right hand and laid it upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head." "And he blessed them that day" (Gen. xlviii. 13, 14, 20).

The Holy Spirit was given in a special manner with the laying on of the apostles' hands (Acts viii. 17; xix. 6). Such appears to have been the case more particularly when a person was set apart to any theocratical or ecclesiastical office: "The LORD said unto Moses, Take thee Joshua, the son of Nun, a man in whom *is* the Spirit, and lay thine hand upon him," etc. (Num. xxvii. 18). "And Joshua, the son of Nun, was full of the Spirit of wisdom, for Moses had laid his hands upon him," etc. (Deut. xxxiv. 9.) After

the Church in Jerusalem had elected certain brethren to attend to the widows who had been "neglected in the daily ministration," the apostles prayed and "laid their hands on them" (Acts vi. 6). The laying on of hands was also observed by our Saviour and His apostles in effecting miraculous cures (Matt. ix. 18; Mark vi. 5; Luke xiii. 13; Acts ix. 12, 17). Under the law hands were laid upon the man who was condemned to die as a malefactor (Lev. xxiv. 14).

Taking all these different scriptures into consideration, it will be understood that consecration to some new position or service by one who had power and authority to make such an appointment, was regarded as the general purpose of the imposition of hands. What power, gift, or obligation, was communicated or conferred or transferred, must be learned from the peculiar circumstances under which, and the purpose for which, it was observed in the several different cases referred to.

This view of the imposition of hands receives additional support from the proceedings of the Day of Atonement. We are informed (Lev. xvi. 21) that the laying on of the high priest's hands was accompanied with a confession of sin, on the head of the goat.

We have been careful in our exposition of the burnt offering and the ceremonial connected therewith, in order that the attentive reader may see in what manner and to what extent the Lord Jesus was typified therein. He gave Himself for us "an offering and

sacrifice to God for a sweet smelling savour" (Eph. v. 2). His whole life was one continuous burnt offering. He offered "Himself without spot to God." The expressions "without spot," and "without blemish," are evidently kept in view in 1 Peter i. 19, where we are assured that our redemption has been effected, not by anything of a corruptible nature such as silver and gold, but by "the precious blood of Christ, as of a lamb without blemish and without spot." Even when made "sin for us," He was perfect, spotless, and pure in the sight of His Father.

There is something overwhelming in the thought that He who could say, "Before Abraham was I am" (John viii. 58); who was "in the beginning" (John i. 1); who was "from everlasting" (Prov. viii. 23); who had glory with the Father "before the world was" (John xvii. 5),—He by whom all things were created "that are in heaven and that are in earth" (Col. i. 16), "came down from heaven" (John iii. 13), for the purpose of making manifest the Father to man who knew Him not. In carrying out the grand design of His mission, "Glory to God in the highest," and "goodwill to man;" and for the purpose of enabling us to behold "the light of the knowledge of the glory of God" "in the face of Jesus Christ,"—"When the fulness of the time was come," the child was born, the Son was given, and the fondly cherished object of His heart was accomplished. "Lo I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God."

It should be understood that it is the life of Christ on earth which is more particularly brought before us in the burnt offering; that is, His life or obedience unto death. Having come forth from the Father for the express purpose of doing His will in a body prepared for Him, Jesus did not so soon as He came into this world with eagerness grasp at equality with God; or more correctly, He did not seek to be glorified by the Father without first enduring the cross. On the contrary, "He made Himself of no reputation," "took upon Him the form of a servant," thus giving Himself up entirely to the will of the Father who, He said, had sent Him.

It is impossible to examine the every-day life of Jesus without perceiving that every energy and feeling, and finally His life, were offered up to the Father whose servant He was while in this world. He was perfect in every mental, moral, and spiritual power; yet He glorified not Himself by these, but in the spirit of self-sacrifice, without the slightest reserve, devoted them to His Father's service. If He meditated, it was for His Father; if He spoke or acted, it was for Him. He knew the Father, whose servant He was, and loved Him: "No man knoweth the Father but the Son." He alone could apprehend the character of God, understand His counsels, and know what was needful for maintaining His glory and meeting all His claims. Christ only could say, "I have set the LORD always before me;" "My meat and my drink is to do my Father's will;" "I came not to do mine

own will, but the will of Him that sent me, and to finish His work;" "I have glorified Thee on the earth;" "I have finished the work Thou gavest me to do,"—He alone could thus speak, without fear of being contradicted or put to shame.

Not only was there a full surrender made in service to the Father by the blessed Jesus, it was also without spot or blemish. "Had there been but one thought in the mind of Jesus which was not perfectly given to God; had there been but one affection in the heart of Jesus which was not yielded to His Father's will; had there been one step in the walk of Jesus which was taken not for God, but for His own pleasure,—then He could not have offered Himself or been accepted as 'a whole burnt offering.' But Jesus gave up all: He reserved nothing."*

That the humiliation of Christ was voluntary on His part, is placed beyond all questioning, for it is expressly stated that "He humbled himself" (Phil. ii. 8). Again, when referring to His life and the attempts which men made to take it, He said, "No man taketh it from me, but I lay it down of myself. I have power to lay it down" (John x. 18). "The prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence" (John xiv. 31). Do what? Go forth, most assuredly, and lay down His life, although in doing that He must first meet the prince of this world.

* Jukes, On the Offerings, p. 74.

What commandment did Jesus refer to as having received from His Father? Unquestionably it was to lay down His life. In other words He said, It is my Father's command, it is His expressed will that I go forth and offer myself as a sacrifice for sin; and if I must meet the prince of this world, I will do it so that by my doing and suffering the world may know that I love the Father. Tarry no longer. Arise, let us go forth to meet Satan who cometh against me. See the blessed Saviour after a little, taking with Him Peter, James, and John, and entering the garden. A solemn stillness reigns around, and the three beloved ones begin to feel that something unprecedented is about to happen as He leaves them, and proceeds a short distance in order that He may pour out His soul in prayer to His Father. While thus engaged, a band of soldiers approach Him under the leadership of one of His professed friends. Is not the prince of this world seen in the kiss which Judas leaves upon His cheek? Is he not recognised in the hall of judgment, in Peter's denial and cursing, in the false swearing of many, in the unjust demands of the crowd, in the verdict pronounced? Does it not look as if Satan, being conscious of defeat, was summoning all his forces and bringing forth his strongest artillery against Him who was so soon to become the conqueror? In all probability Satan had discovered that Jesus was manifested that He might destroy him who had power over death, and therefore prompted wicked men to stretch fort their hands against God's anointed. The mock robe,

the crown of thorns, and the mock spear, were all designed by the prince of this world. The cry, "Crucify Him," must have originated with the prince of darkness, for the people could not assign a reason for making such a demand; and had they not been goaded by him, they never would have cried out, "His blood be on us, and on our children." The blessed Saviour knew that it was His Father's will that He should suffer for sin; He also knew that before He suffered for sin at the hand of His Father, He must suffer for righteousness at the hands of men; but He would not keep back: "Arise, let us go hence."

A further proof of the self surrender of Jesus is furnished by His conduct in the garden of Gethsemane: "Whom seek ye?" He inquired of the soldiers. "They answered Him, Jesus of Nazareth. Jesus saith unto them, I am *He*." "As soon then as He had said unto them, I am *He*, they went backward, and fell to the ground" (John xviii. 4–6). "It came to pass when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem" (Luke ix. 51).

It may be well for us to look a little further into the aspect of Christ's life which is presented to our view in the burnt offering. Behold Him in His affliction, deep humiliation, anguish of mind, and obedience unto death; and listen to His heartrending and bitter, piercing cries: "My Father, if it be possible remove this cup from me." "My God, my God, why hast

Thou forsaken me ?" Surely it is now that the sword of the Lord of hosts is drawn against His fellow.

To perform all that Jesus did, and to suffer all that He endured at the hands of God and men, must ever be regarded as contemplated when He undertook His mission to this world. His heart was set on glorifying His Father in the salvation of sinners; and that end He sought through the whole of His life on earth, even to His death on the cross. May it always be remembered by us that the essential glory and dignity of Christ's person, who, through the Eternal Spirit, offered Himself without spot to God, forms the very basis of Christianity.

The offering of Christ having been made for us, and "as He is, so are we in this world" (1 John iv. 17), the measure of His acceptance is the measure of our acceptance. We are "accepted in the beloved" (Eph. i. 6).

In the burnt offering, Jesus stands before us as our example, "leaving us an example, that we should follow His steps" (1 Pet. ii. 21). The measure of His devotedness, therefore, should be the measure of ours, "We should walk even as He walked" (1 John ii. 6).

As to the washing of portions of the burnt offering with water, we are to understand that it made the sacrifice typically, as Christ was essentially, pure. It also may be understood as setting forth the truth that the sanctification of the sacrifice and our sanctification rests on the same principle, and according to the same

standard. We, who are believers in the Lord Jesus, are sanctified unto obedience. It is for the purpose of showing forth His praise, that He hath called us with a holy calling, and separated us to Himself as His peculiar treasure: "That He might sanctify and cleanse it with the washing of water by the word, that He might present it (the Church) to Himself a glorious church, not having a spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. v. 26, 27).

"Of His own will begat He us with the words of truth, that we should be a kind of firstfruits of His creatures" (Jas. i. 18). "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. x. 10). This, however, finds us dead in trespasses and sins. It must consequently be by the death and resurrection of Christ that life comes to us: "As the Father hath life in Himself; so hath He given to the Son to have life in Himself" (John v. 26). "He that heareth my word, and believeth on Him that sent me, hath everlasting life" (John v. 24). The Father has given power to Jesus in His mediatorial capacity, to give eternal life to as many as He has given Him.

"Now ye are clean through the word which I have spoken unto you" (John xv. 3). Death is the only cleanser of sin as well as its expiation: "He that is dead is free from sin." Water became the sign of death, for that alone can make clean. "For the love of Christ constraineth us; because we thus judge, that if one

died for all, then were all dead (or all died), and *that* He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (2 Cor. v. 14, 15). The all for whom Christ died, "died too;" as Alford says, they "died to sin and to self, that they might live to Him." "This was true, *objectively*, but *not subjectively* till such death to sin and self is realized in each." Even after we have life in Jesus, it remains true that in us, that is, in our flesh, dwelleth no good. Hence in the symbolical use of water in baptism, we are told that as many of us as are baptized into Christ are baptized into His death. But it is evident that we cannot stop at death, it is the communication of the life of Christ which enables us to treat the old man as dead, and ourselves as having been dead in trespasses and sins. "The body *is* dead because of sin; but the Spirit *is* life because of righteousness. If Christ be in you" (Rom. viii. 10).

What a comfort to know that when we were dead in sins and the uncircumcision of our flesh, we were "quickened together with Him;" and that so many as are "baptized into Jesus Christ" are "baptized into His death." "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 3, 4). It is only in the power of life that we can die to sin. The first Adam as a living soul corrupted himself. The second as a quickening spirit imparts to us a new life.

But if it is the communication of the life of Christ which produces this effect, it is evident that the life in

Him was essentially pure; and if that life is in us, the flesh will be found lusting against it. Jesus after the flesh was born of God, and at His hands had to undergo a trial of all that was in Him. "I have," says He, "a baptism to be baptized with, and how am I straitened till it be accomplished!" He is salted with fire. The perfect holiness of God in the power of His judgment tries to the uttermost all that there is in Him. The bloody sweat and affecting supplication in the garden, the deep sorrow of trial on the cross, in the touching consciousness of righteousness, "Why hast Thou forsaken me?"—all mark the full trial of the Son of God. Deep answered to deep, and waves and billows passed over Him. But as He had offered Himself perfectly to the thorough trial, this consuming and trying of His inmost thoughts could produce nothing but a sweet savour to God.

"It is remarkable, that the word used for burning the burnt offering is not the same as that of the sin offering, but the same as that of burning incense. In this offering, then, we have Christ's perfect offering of Himself up, and then tried in His inmost parts by the fiery trial of God's judgment. The consuming of His life was a sacrifice of a sweet savour, all infinitely agreeable to God—not a thought, not a will, but was put to the test—His life consumed in it; but all was purely a sweet savour to God.

"When Noah offered his burnt offering, it is said—'And the Lord smelled a sweet savour, and the Lord said in His heart, I will no more curse the ground for

man's sake, for the imaginations of man's heart are only evil continually.' It repented Him that He had made man, and it grieved Him at His heart; but now, on this sweet savour, the Lord says in His heart, 'I will no more curse.' Such is the perfect and infinite acceptableness of Christ's offering up of Himself to God. It is not that He has the imposition of sin on Him, but the perfectness, purity, and devotedness of the victim, and that ascending in sweet savour to God —on this acceptability—on the sweet savour of this sacrifice—we are presented to God. All the delight which God finds in the odour of this sacrifice—blessed thought!—we are accepted in—accepted in the Beloved. Is God perfectly glorified in this, in all that He is? He is glorified, then, in receiving us. Does He delight in what Christ is, in this His most perfect act? He so delights in us. Does this rise up before Him a memorial for ever, in His presence, of delight? We, also, in the efficacy of it, are presented to Him. It is not merely that the sins have been effaced by the expiatory act; but the perfect acceptability of Him who accomplished it, the sweet savour of His sinless sacrifice, is our good odour of delight before God, and is ours—its acceptance, even Christ, is ours. We are one with Him."

CHAPTER VI.

THE MEAT OFFERING.

"All redolent of frankincense He comes;
Daughter of Zion, greet the priestly King:
Take with thee myrrh and spice, all choice perfumes;
Hark to those bells of gold, how sweet they ring!
Sweet is their gracious sound in ears Divine,
And have they, Shulamite, no charm for thine?"

THE second sweet savour offering was the Mincha or Meat Offering, and consisted of the productions of the earth, not that which grew of itself, but that which was acquired by the labour and toil of the offerer.

Meat offerings were presented daily, morning and evening (Exod. xxix. 39–41): "The one lamb thou shalt offer at even: and with the one lamb [for a burnt offering] a tenth deal of flour," that is the tenth part of an ephah, which was an omer (Num. xxviii. 5), or six pints and a quarter of English measure. The flour was to be "mingled with the fourth part of an hin of beaten oil" for a mincha or meat offering, "and the fourth part of an hin of wine for a drink offering."

On the Sabbath day an additional tenth deal of fine flour was offered. "And on the Sabbath day two

lambs [additional, see verse 10] of the first year, without spot [for a burnt offering], and two [additional, see verse 10] tenth deals of flour for a meat offering, mingled with oil" (Num. xxviii. 9).

Fifteen additional tenth deals of fine flour were offered at the Feast of the New Moon, or beginning of months. "In the beginning of your months ye shall offer a burnt offering unto the LORD; two young bullocks and one ram, seven lambs of the first year, without spot [for a burnt offering]; and three tenth deals of flour for a meat offering, mingled with oil for one bullock; and two tenth deals of flour for a meat offering, mingled with oil for one ram; and a several tenth deal of flour, mingled with oil for a meat offering unto one lamb" (Num. xviii. 11–13).

At the Feast of the Passover, the meat offering consisted of "three tenth deals" of fine wheaten flour "mingled with oil" for a bullock, and two tenth deals for a ram, and one tenth deal for each of the seven lambs (Num. xxviii. 20, 21).

At the Feast of Weeks or First Fruits, the meat offering was the following:—"In the day when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work: but ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year; and their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, a several tenth deal unto one lamb, throughout

the seven lambs; *and* one kid of the goats, to make an atonement for you. Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings" (Num. xxviii. 26–29).

The following was the meat offering for the Feast of Trumpets, which was celebrated when the new moon fell on the first of the month Tizri, and formed the commencement of the civil year. It differed from the ordinary festival of the New Moon in several important particulars. Instead of the mere blowing of trumpets at the time the sacrifices were offered, it was "a day of blowing of the trumpets."

"And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish; and their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram, and one tenth deal for one lamb throughout the seven lambs: and one kid of the goats *for* a sin offering, to make an atonement for you: beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD" (Num. xxix. 1–6).

At the Feast of Expiation or Atonement, which was

observed on the tenth of the month Tizri, the meat offering consisted of—"And ye shall have on the tenth *day* of this seventh month an holy convocation: and ye shall afflict your souls: ye shall not do any work *therein:* but ye shall offer a burnt offering unto the LORD *for* a sweet savour: one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish: and their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, a several tenth deal for one lamb throughout the seven lambs: one kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings" (Num. xxix. 7–11).

At the Feast of Tabernacles, which lasted from the fifteenth to the twenty-second of the month Tizri, the meat offering which consisted of "flour mingled with oil" was presented. "And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: and ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year: they shall be without blemish: and their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, and a several tenth deal to each lamb of the fourteen lambs: and one kid of the

goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering" (Num. xxix. 12–16).

Meat offerings were required at the consecration of priests (Exod. xxix. 1–3; Lev. vi. 19–23); at the consecration of Levites (Num. viii. 5–12); at the cleansing of a leper (Lev. xiv. 10, 30, 31); at the termination of the Nazarite vow (Num. vi. 13–21).

The meat offering was nearly always accompanied with a drink offering. Although this is not stated in Leviticus ii., the drink offering is elsewhere spoken of as being associated with the meat offering (Exod. xxix. 40; Lev. xxiii. 13 : Num. xv. 5, 10).

Seeing that the meat offering occupied such a prominent position in the Levitical economy, we may conclude that it was typical of something closely connected with God's glory and man's well-being.

The word *Mincha,* which is used in the original to designate the meat offering, does not appear to have had such a definite meaning as some other words. It is translated "gifts" in seven different places, "oblations" in six, "offering" in thirty-three, "present" in twenty-eight, "sacrifice" in five, and "meat offering" very frequently. For illustration see the following: "And the daughter of Tyre shall be there with a gift" (Ps. xlv. 5); "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD" (Gen. iv. 3–5); Jacob "took of that which came to his hand a present

for Esau his brother" (Gen. xxxii. 13); "Let my prayer be set before thee as incense," says the Psalmist, "and the lifting up of my hands as the evening sacrifice" (Ps. cxli. 2).

Keeping all these passages before the mind, it will be seen that the meat offering must be regarded as a gift offered to the Lord. We may even go further in supposing it to have been offered in grateful acknowledgment to God, and as an expression of desire to secure His favour and blessing. It must not be inferred from this that we are to regard the meat offering as having reference to expiation. Although the meat offering was not designed for the purpose of making atonement, it should ever be remembered that it was offered in conjunction with those offerings which were of an expiatory character: "Without shedding of blood is no remission" (Heb. ix. 22). The blessed truth brought before us in these words will require consideration when we come to the sin offering.

It must be granted that there is a striking resemblance between the ritual of the meat offering and that of the burnt offering. Both are called most holy, both are subject to the same regulations, and in case of extreme poverty the offerer is permitted to bring, instead of a proper sin offering, one that in all points agrees with the meat offering, except in the absence of oil and frankincense.

One great distinction between the burnt offering and the meat offering, consisted in the first being *life*,

and the second *fruits*. The life belonged to God. The fruits of the earth were given to man (Gen. i. 29). If the burnt offering had been presented without the meat offering, man would have lacked his portion, and remained unsatisfied. Again, if the meat offering had been presented without the burnt offering, God would not have been satisfied, for the offerer would have been imperfect, and nothing short of perfection would do for Him who was perfectly holy and righteous, and who remains the same.

As many people, and some writers of eminence, suppose that the idea of expiation was involved in the meat offering, it may enable us to arrive at a proper conclusion on this subject if we refer to three or four different portions of God's word which are considered to support it. The first to which reference is made is 1 Samuel iii. 14: "I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever." Admitting as we readily do, that the words here used are *mincha*—meat offering, and *olah*—burnt offering, we maintain that it does not necessarily follow that the meat offering was of an expiatory character, although accompanied with the burnt offering, which was accepted by Jehovah as His offering. In 1 Samuel xxvi. 19, we read, "If the LORD have stirred thee up against me, let Him accept an offering:" a *mincha* or meat offering. Although David uttered these words at the very time that he was complaining of the bitter persecution

of Saul, it surely is not necessary for us to understand that David thought of propitiating Saul, or expiating his sin. It must be borne in mind that David had not sinned against Saul; there could therefore be no necessity for him to offer an offering, which might be looked upon as acknowledgment of sin.

Against what has just been said it may be argued that Christ is said to have given Himself "an offering and a sacrifice to God, for a sweet smelling savour" (Eph. v. 2). In reply to this, we must not forget that as *prosphoran*—offering, is distinct from *thusian*—a sacrifice killed, it is highly probable that it has a wider meaning and a more general application, having reference not only to the death of Jesus, but more especially to His life unto death: "He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. ii. 8). The meaning of which is, not that His obedience commenced with His death, but rather that obedience characterized Him from the period when He emptied Himself, and took upon Him our nature, until the completion of His work on the cross. Romans v. 19, on examination will be seen to be in perfect harmony with this: "By the obedience of one shall many be made righteous."

The meat offering consisted—*First,* of fine flour, oil, and frankincense. *Second,* of unleavened cakes of fine flour mingled, or made, with oil. *Third,* unleavened wafers anointed, or smeared, with oil. If baked in the frying pan, it consisted of fine flour.

"And when any will offer a meat offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar *to be* an offering made by fire, of a sweet savour unto the LORD: and the remnant of the meat offering *shall be* Aaron's and his sons'; *it is* a thing most holy of the offerings of the LORD made by fire.

"And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

"And if thy oblation *be* a meat offering *baken* in a pan, it shall be *of* fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.

"And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil. And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD. And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

"No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire. As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour. And every oblation of thy meat offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

"And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering. And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD" (Lev. ii.).

As leavened bread is more agreeable to the palate than unleavened, it may be well to inquire why leaven was prohibited in connection with the meat offering, seeing a portion thereof was to be eaten by the priests. To do this we must know and remember what leaven sets forth in the New Testament, symbolically considered.

The ingredients of dough with leaven in it were the same as those contained in unleavened dough, but through fermentation a change was produced, and the dough became sour: "A little leaven leaveneth the

whole lump—or dough" (Gal. v. 9; 1 Cor. v. 6). In his epistle to the Galatians the apostle warns them against falling back to the old standpoint of legalism, and admonishes the Corinthians to purge out the "old leaven." It is obvious that evil is referred to in both passages.

The Saviour warned His disciples against the leaven of the Pharisees and Sadducees (Matt. xvi. 6, 11; Mark viii. 15; Luke xii. 1).

What God would accept was not human nature leavened or corrupted by the fall, His purely begotten and anointed Christ was the only one who ever lived on earth in whose heart there was no leaven. He was not only "without blemish," He was harmless, undefiled, and separate from sinners. So true was this concerning Jesus, that Satan found nothing in Him on which he could lay hold with his temptations. He was entirely free from leaven.

HONEY was forbidden to be used in connection with a meat offering: "Ye shall burn no leaven nor any honey." The moment we admit that in the flesh there dwelleth no good, it follows that all such natural sweetness of disposition as may be found in us is not more acceptable to God than other features of character which are cast in a grosser mould of evil. "The Apostle Paul was well aware how the earthy, corruptible, honey-like sweetness of nature might insidiously infuse itself even into the very highest developments of Christian grace, such, for example, as love. 'I pray,' said he, writing to the Philippians,

'that your love may abound yet more and more *in knowledge and in all judgment*' (*αισθησις* sensitive perception, discrimination), 'that ye may approve things that are excellent,' etc. Such would be the result of love being exercised on Divine instead of natural principles—of having in it 'salt' instead of 'honey.' But if in loving others we exercise no discrimination, and approve or sanction things that are not excellent, but evil—if we show no regard to truth or to character, but smile on those who are hindering Christ's truth, as much or more than on those who are sustaining it—if private predilections determine our preferences, instead of regard to the great principles of God, then either leaven or honey will be present: honey, if this wrongly principled love be the result of a natural amiability of character that shrinks from giving pain, and makes quietness and repose the great desiderata in Christian life: leaven, if this exercise of undiscriminating love result from a disregard or contempt of truth, or from a desire to secure influence at any cost, by gratifying the natural feelings of others, and pleasing them apart from God. We must carefully remember that 'affection'—that affection which is due to those who may be dear to us in the flesh, or in the Spirit, or both—is not to be condemned as if it were 'honey.' In that case St. Paul never would have used the words, 'dear in the flesh and in the Spirit' (Philemon), nor have commanded relatives to love each other. Affection ought to exist in every Christian heart, and to be without it

would be a sin. If such affection were to be exercised on mere natural principles, then no doubt it must be rejected as 'honey;' but it may be exercised according to the 'new man' in subjection to the Word of God, and in that case it would have 'salt' in it, and not be as 'honey.' The affection of Christ toward His mother, and towards all else to whom it was due, was perfect. He was not *αστοργους*—'without affection' (Rom. i. 31); yet He never exercised it apart from God, nor on principles of mere natural amiability. His affection towards those around Him, like every other element in His character, was felt to be presented on the altar of God. It had no 'honey in it.'"

Having discovered that the burnt offering typified Christ in death, it will not excite surprise in our minds if we in the meat offering find a type of His life on earth. How He lived, walked, and acted in the midst of those who watched His words, and also the course He pursued from day to day.

In the three different kinds of meat offerings we have this without doubt brought before us in three different aspects. *First, His sinless purity* in the unleavened cake. *Second, His Divine as well as human nature* in the unleavened cake mingled with oil. *Third,* His being *anointed with the Holy Spirit* throughout the period of His humiliation in the unleavened wafer anointed with oil. Yes, blessed be His name, Jesus is the unleavened bread of sincerity and truth, the true bread from heaven, the bread

of life, the bread of God's providing. It has been well observed that the sixth chapter of John seems to be the Lord's exposition of the manna and the meat offering. "And we find in that chapter He mingles the thought of flesh and blood with bread: 'The bread that I will give is my flesh;' 'Whoso eateth my flesh and drinketh my blood hath eternal life;' 'for my flesh is true meat, and my blood is true drink;' 'he that eateth me even he shall live by me;' 'this is that bread which came down from heaven, he that eateth of this bread shall live for ever' (verses 51, 54, 55, 57, 58). Thus the Lord closely connects the fact of His death with His being the bread of life; indeed, there is no feeding on Christ except in close connection with His death on the cross. The contemplation of His life of perfect obedience will not avail us, or strengthen our souls to follow His example, unless we connect such meditations with the sacrifice of Himself upon the tree."

In enlarging upon the typical character of the meat offerings in their three different aspects, it may be observed respecting the first that there was no unevenness in Jesus; on the contrary, He was like the unleavened cake. The sensibilities, primness, decision, elevation, and calm meekness which belong to human nature, all found their perfect place in Him. In a Paul we find energy and zeal, in a Peter ardent affection, in a John tender sensibilities and abstraction of thought united to a desire to vindicate what he

loved, but this predominates in Paul, blessed servant though he be, so much so that he dare not repent though he did repent. He had no rest in his spirit when he found not Titus. He goes off to Macedonia though a door is opened in Troas. He is compelled to glory of himself. In him who was made mighty by God towards the circumcision, we find the fear of man breaking through the faithfulness of his zeal. He who would have vindicated Jesus in his zeal knew not what manner of spirit he was of, and would have forbidden the glory of God if men walked not with him; but in Jesus, even as a man, there was none of this unevenness, there was nothing salient in His character because all was in perfect subjection to God, in His humanity, and had its place, and did exactly its service, and then disappeared: God was glorified in it, and all was in harmony. "When meekness became Him He was meek; when indignation, who could stand before His overwhelming and withering rebuke? Tender to the chief of sinners in the time of grace, unmoved by the heartless superiority of a cold Pharisee curious to judge who He was—when the time of judgment is come, no tears of those who wept for Him moved Him to other words than 'Weep for yourselves and your children;' words of deep compassion, but of deep subjection to the due judgment of God. The dry tree prepared itself to be burned. On the cross, tender to His mother, and trusting in human care to one who, so to speak, had been His friend and leant on His bosom, when His service was finished—no ear to recognise

her word or claim when His service occupied Him for God—putting both blessedly in their place, when He would show that before His mission He was the Son of the Father, and in that, in human blessedness, subject to the mother that bare Him, and Joseph His father, as under the law, a calmness which disconcerted His adversaries; and in the moral power, which dismayed them, by times a meekness which drew out the hearts of all not steeled by wilful opposition. Then again, of keen edge to separate between the evil and the good. True, the power of the Spirit did this afterwards in calling them out together in open confession, but the character and person of Jesus did it morally. There was a vast work done (I speak not of expiation) by Him who, as to outward result, laboured in vain. Wherever there was an ear to hear, the voice of God spake by what Jesus was as a man, to the heart and conscience of His sheep. He came in by the door, and the porter opened and the sheep heard His voice. The perfect humanity of Jesus, expressed in all His ways, and penetrating by the will of God, judged all that it found in man, and in every heart. But this blessed subject has carried us beyond our direct object. In a word then, His humanity was perfect, all subject to God, all in immediate answer to His will, and so necessarily in harmony. The hand that struck the chord found all in tune, all answered to the mind of Him whose thoughts of grace and holiness, of goodness yet of judgment of evil, whose fulness of blessing in goodness were sounds of sweet-

ness to every weary ear, and found in Christ their only expression. Every element, every faculty in His humanity responded to the impulse which the Divine will gave to it, and then ceased in a tranquillity in which self had no place. Such was Christ in human nature; while firm where need demanded, meekness was what essentially characterized Him, because He was in the presence of God, His God, and all that in the midst of evil, for joy can break forth in tender strains when all shall echo 'Praise His name, His glory.'"

Jesus was the same at all times and under all circumstances. Watch Him as He traverses the streets of Jerusalem and other cities, towns, and villages of Judæa, Samaria, and Galilee, with the keen and critical eyes of men turned towards Him, both in public and private life. Listen to the questions proposed by Jewish doctors, and the answers given by Him when only twelve years of age, and the cross-questionings to which He was afterwards subjected. Call up in your mind, dear reader, as much as it is possible, the everyday circumstances in which Jesus was placed, and see how much He possessed the wisdom of serpents and the harmlessness of doves. How unlike man was the blessed Jesus! At one time the people would make Him a king, but He escapes from them. Now He is surrounded by those things which have a tendency to elate man and gratify the desires of the heart, and immediately afterwards by those of a depressing nature; yet in the midst of all

He remains the same unchanged and unchangeable One. If He hears the shout, "Hosanna, blessed be He that cometh in the name of the Lord, Hosanna in the highest," He is unmoved, except with feelings of commiseration for the inhabitants of the doomed city.

The same evenness is manifested, when after being betrayed by one, denied by another, and forsaken by all His followers, He is put to death on the cross at Calvary. His heart yearned over those who cried, "His blood be on us and on our children." At the very time He was weltering in His blood and in the throes of death, He pitied them, saying, "They know not what they do:" when they cried, "He saved others; Himself He cannot save;" "If thou be the Christ, come down from the cross and we will believe Thee."

Jesus was the same whether with sinners or those who were His avowed friends. He was the same whether in the midst of the diseased or healthy, the weak or strong, children or parents, plain fishermen or learned scribes, despised publicans or honoured members of the Sanhedrim.

Jesus was the same whether conversing with a single individual like Nicodemus, the woman at the well, the twelve disciples, or addressing large numbers. He was the same in the midst of city life and bustle as He was in the quietude of rural life. He was the same in the desert as on the mountain, on the banks of the Jordan, and on the sea of Galilee. He was the same whether at a wedding feast or at the grave of Lazarus.

There is great unevenness in our character, in the service we render to God, and in our conduct towards one another; but He who was the only perfect one ever met with in this world, "the man Christ Jesus," was, as we have seen, always the same whether as regarded Himself, the service He rendered His Father, the love He showed to men, or the zeal He put forth in seeking their well-being.

In men we often see one trait of character more prominent than others, but in Jesus we discover elements of grandeur and tenderness blending or intertwining. May it not be added that in Him we behold a happy combination of that which was Godlike and glorious? In Paul, as we have seen, we meet with fervid spirit, impassioned zeal, and undaunted energy; in Peter, with warm attachment and ardent affection; in John, with tender sensibilities and abstraction of thought, united with an intense desire to vindicate the person of Jesus, who was fondly loved by him. In Jesus, however, we meet with more energy and zeal than in Paul, with more attachment and warmth of affection than in Peter, with more tender sensibilities and woman-like love than in John. In fact, all these excellencies of character are seen combined and manifesting themselves in Jesus, in the varied circumstances by which He was surrounded.

Oil is generally used in Scripture as emblematic of anointing by the Holy Spirit in a pre-eminent degree. It must not be overlooked that the meat offering was

either *mixed* or *anointed with oil*, because in these parts of the ceremonial we have interesting and instructive types of the Lord Jesus.

Although in so far as His Divine nature was concerned, Jesus was the First and the Last, without beginning of days or end of years; as regarded His humanity, He was the second Adam, or the second human nature created immediately by Divine power. The humanity of Jesus Christ originated, we are expressly informed, by the Holy Spirit: "The angel answered and said unto her (Mary), The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). In the fine flour *mixed with oil* we are supplied with a striking type of the human nature of Jesus as begotten of the Holy Spirit. In that pure and spotless humanity "dwelt the fulness of the Godhead bodily," just as the shechinah dwelt in the holiest of all in the tabernacle. It was only thus that God could dwell among men. In Jesus we behold His glory, the glory of the only begotten of the Father, full of grace and truth. "Destroy this temple," said He on one occasion, "and in three days I will raise it up again." The key to this is that He spake of His body.

The meat offering was also to be *anointed with oil*. A striking type this of Jesus being anointed with the Holy Spirit. To such an extent was Jesus anointed with the Holy Spirit, that as He increased in wisdom and stature, He grew in favour both with God and

men. We are informed by an inspired writer that when about thirty years of age He came from Galilee to Jordan to be baptized by John, and that after His baptism, when coming up out of the water, "the heaven opened, and the Holy Spirit descended in a bodily shape like a dove upon Him" (Luke iii. 21, 22); and a voice came from heaven, which said, "Thou art my beloved Son; in Thee I am well pleased." Previous to such a declaration being made from heaven respecting Jesus, John had known Him as a holy teacher, but from that hour he knew Him to be the Messiah, for He was "anointed with the Holy Spirit and with power" (Acts x. 38). John had been previously directed in language so explicit that he could by no possibility make a mistake, or excuse himself if he did not recognise the Messiah in Jesus: "Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Spirit" (John i. 33). Being an eye-witness of the descent of the Holy Spirit, or at least, an emblem of His descent, John says, "I saw and bear record that this is the Son of God" (John i. 34). After His baptism, Jesus was "led up of the Spirit into the wilderness, to be tempted of the devil" (Matt. iv. 1). The temptation over, He was led in the power of the Spirit into Galilee. He cast out devils by the Spirit of God. It would appear that the unpardonable sin consisted in men saying that Jesus cast out devils by Beelzebub the prince of devils, instead of by the Holy Spirit (Matt. xii. 22–32).

In a large number of passages in the New Testament, we are taught that Christ's power in conflict, in service, in obedience, in working of miracles, in sacrifice (Heb. ix. 14), in resurrection, and in the subsequent endowment of His apostles, was by the Spirit (Acts i. 8, 9, 45). It was not because power was wanting in Jesus. As God, He could have done all things; but when we meet with Him in this world, we see Him in a state of humiliation; One who came to obey and fulfil in all things His Father's good pleasure. Hence it was that only when called and anointed that He presented Himself to the public, although His interview with the doctors in the temple when twelve years of age, showed forth His relationship with the Father from eternity.

To many readers it may appear remarkable that while leaven and honey were prohibited, FRANKINCENSE was commanded to be offered with the meat offering.

Frankincense is a gum resin of a brownish colour, and is produced by a very fine tree belonging to the family of turpentine bearing trees. One very striking peculiarity connected with it is, that it sends forth a very fragrant vapour when laid upon burning coals or hot iron.

We have here another deeply interesting type of the Lord Jesus. Although it is quite true that at all times His garments smelt of myrrh, aloes, and cassia, it is well known that it was under trial, or when in the furnace, that the holiness of His character and the glory

of His person were fully manifested. He suffered the reproach of men, and answered not His revilers through the whole of His public ministry; but as we watch Him with increasing interest, and listen to His words with additional pleasure, we fail in catching the odour of His name which is as ointment poured forth, or rightly to appreciate the glory of His character, or the dignity of His person, until we meet Him while passing through the ordeal to which Divine justice subjected Him when He was made sin for us. If during His life and ministry men were constrained to say, "Never man spake like this man;" or, "No man can do these miracles that Thou doest except God be with him," they were compelled, when "the hour" was come, to exclaim, "Surely this was the Son of God."

There are not a few persons to be met with who are ever ready to admit that, in their judgment, there is much which calls for admiration both in the person and ministry of Jesus, but see no additional excellence discovered in Him when on account of our sins the coals of Divine justice consumed Him. What short-sightedness!

To others, in the fine flour mixed with oil, or the cakes anointed with oil, there may not be much that is attractive. Let all wait a little until the hot pan or coals act upon the frankincense; it will then be discovered that in the complete offering there is purity and fragrance, and something which will subsist after the pan has cooled or the coals are extinguished.

In like manner to many there was not much beauty

in Jesus. He was to them only a root out of dry ground, there was no comeliness in Him; He was the smitten of God; He was the bruised corn or the anointed cake. When, however, the arrows of the Almighty stuck fast in Him, and fire surrounded Him, the loveliness of His person, the unparalleled excellencies of His character, and the indestructibility of His nature were made manifest. There was that in Jesus which withstood the fire, so that we can say, There is a sweetness in the name of Jesus. It is as ointment poured forth.

The meat offering *was seasoned with* SALT. In order that the typical import of this part of the ceremonial may be understood, it must be remembered that salt is a preservative against corruption, and, as a necessary consequence, emblematic of perpetuity and incorruptness, gravity and sincerity: "Let your speech be always with grace, seasoned with salt" (Col. iv. 6).

Jesus, in offering up Himself, not only presented that which made His offering free from corruption or the possibility of being affected by it, but He supplied a preservative against corruption from whatever He might come in contact with. Believers are redeemed from this present evil world. Jesus gave Himself to God an offering and a sacrifice, that He might redeem us to God and purify us from all filthiness of the flesh. In consequence of the life which believers have in Jesus, they are called upon to add to faith "virtue; and to virtue knowledge; and to knowledge tempe-

rance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Pet. i. 5–7).

In consequence of that close communion which subsists between Jesus and His people, they are spoken of as salt: "Ye are the salt of the earth" (Matt. v. 13). If honey gives to character an earthy sweetness, salt, on the other hand, imparts a heavenly savour. If our characters have it, they savour of God, not of men.

In Numbers xviii. 19, and 2 Chronicles xiii. 5, we read of a covenant of salt, the meaning of which appears to be a league for ever sacred and inviolable. It is quite probable that this formula arose from the circumstance that salt in preserving from decay served as a fitting emblem of duration or perpetuity. Arabs, when making covenants, eat salt together, saying, "There is salt between us." May we who have believed in Jesus never lose our savour!

The meat offering, it must be observed, was *not* wholly burnt. In this respect it differed from the burnt offering which was *wholly* consumed: "The remnant of the meat offering shall be Aaron's and his sons'; it is a thing most holy of the offerings of the LORD made by fire."

As typified in the burnt offering, Jesus belonged wholly to the Lord, whereas in the meat offering He was set forth as *one for us* as well as for the Lord. In the burnt offering we behold Him doing all *for us* that was required to be done in so far as satisfying the

claims of Divine justice was concerned, but He does not do *to us* that which we need until we see Him as the meat offering. It is deeply to be deplored that many persons are seeking after the effects of Christ's work *in* them, instead of looking at that which He has accomplished *for* them.

In close connection with this subject are the LOAVES which were placed upon the table in the Holy Place. The bread referred to was called "shew bread," or literally, "*bread of faces.*" It is argued by some that this name was given to the bread because it had four sides or faces. The probability is that the name is to be traced to the command given concerning the bread, "Thou shalt lay upon the table face bread before my face continually" (Exod. xxv. 30); that is, the loaves were to be laid before the face of Jehovah, or in other words before the mercy seat, which was on the other side of the vail, so that He might see them.

The loaves corresponded in number with the twelve tribes and were placed in two piles upon the golden table in the Holy Place. (See pages 93–98.)

It is a very precious and soul-cheering truth for the Christian to be assured of, that the offering of Christ has been accepted by God.

The unleavened bread mingled with oil, and the unleavened bread anointed with oil in conjunction with frankincense, which we meet with in the Court at the

Brazen Altar, we meet again in the Holy Place. One who could in consequence of the uniqueness of His nature and appointment commence a work between God and man, could most assuredly pass into the Holy Place. Yes, praise His name! Jesus could take His stand very near to His Father while in the flesh, and after all the bruising and burning to which He was subject at the hands of God, He passed not only into the Holy Place but into the Holiest of Holies, and as our representative took us with Himself.

CHAPTER VII.

THE PEACE OFFERING.

"Once dead in sins, now dead to sin with Christ,
And raised in Him beyond the grave,
We're free from sin—at peace with God."

THE next sweet-savour offering we have to notice is the Peace Offering or the Offering of Praise (Lev. iii. 5). "And Aaron's sons shall burn it (the fat of the peace offering) on the altar upon the burnt sacrifice, which is upon the wood that *is* on the fire: it is an offering made by fire of a sweet savour unto the LORD."

Peace offerings comprehended *thank offerings, votive offerings,* and *free will offerings:* "And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings

for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: but the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover the soul that shall touch any unclean *thing, as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people" (Lev. vii. 11–21).

The relation of the three kinds of offerings to each other with their respective gradations may be indicated with probable correctness, as follows: Fairbairn supposes "The thank or praise offering was the expression of the worshipper's feelings of adoring gratitude

on account of having received some spontaneous tokens of the Lord's goodness; this was the highest form, as here the grace of God alone shone forth. The vow sacrifice was the expression of like feelings for benefits received from the Divine beneficence, but which were partly conferred in consideration of a vow made by the worshipper; this was of a lower grade, having something of man connected with it. And the free-will offering, which was presented without any constraint of necessity, and either without respect to any special acts of mercy experienced, or with a view to the obtaining of such, occupied a still lower ground, as the worshipper here took the initiative, and appeared in the attitude of one seeking after God."*

Peace offerings being voluntary offerings (for even those which were offered in fulfilment of vows were such) we need not be surprised to find that the same definite and minute instructions were not given as to the times when, and places where, they should be offered, as are met with in connection with the other offerings. We learn, however, when they were offered, and are left to infer at what time and under what circumstances they might be expected at the hands of the worshipper.

Peace offerings were presented at the consecration of priests (Exod. xxix. 26–28); at the inauguration of the Sinaitic Covenant (Exod. xxiv. 5); at the consecration of Aaron and the Tabernacle (Lev. ix. 18);

* "Typology," vol. ii., p. 357.

at the expiration of a Nazarite vow (Num. vi. 14–20); at the reading of the Law in the land of Canaan by Joshua (Josh. viii. 31); at the accession of Saul (1 Sam. xi. 15); at the bringing of the Ark to mount Zion by David (2 Sam. vii. 17); at the consecration of the Temple, and thrice each year afterwards by Solomon (1 Kings viii. 63; ix. 25); and at the great Passover of Hezekiah (2 Chron. xxx. 22).

The peace offering consisted of a calf, a lamb, or a goat, either male or female (Lev. iii. 1, 6, 9). In the case of vows or thank offerings, the victim must be without any blemish (Lev. xxii. 21). In case of free-will offerings, the victim might be either lacking or superfluous in its parts (Lev. xxii. 23).

In presenting a peace offering, the offerer presented it, whether a calf, lamb, or goat, before the Lord: "And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation" (Lev. iii. 2). The blood was then sprinkled "upon the altar round about." The fat, kidneys, and caul were burnt on the altar, and if it happened to be a lamb, the rump also. The breast was afterwards waved, the shoulder heaved, and became the property of the priests, whereas the remainder of the carcase was eaten by the offerer and his friends under the three following restrictions :—

First. If the offering was for thanksgiving, the flesh was to be eaten on the same day that the sacrifice

was made, and all that remained on the morrow was to be burnt (Lev. vii. 15). If it happened to be for a vow, voluntary, or free-will offering, its flesh might be eaten on the morrow also, and all that remained on the third day was burnt (Lev. vii. 16, 17). The *second* restriction was, that if the flesh touched anything unclean, it was to be burnt (Lev. vii. 19). The *third* restriction was, that persons partaking of the peace offerings were not to be unclean from any cause whatever (Lev. vii. 20, 21). If these restrictions were disregarded the guilty parties were cut off.

FAT is frequently used in Scripture. Sometimes it is employed for the purpose of denoting excess of evil, at other times excess of excellency: "Who fillest thee with *the finest* of the wheat"—literally "*fat of wheat*" (Ps. lxxxi. 16); "The fat of the kidneys of wheat" (Deut. xxxii. 14). Of the wicked it is said, "Their heart is as fat as grease" (Ps. cxix. 70); "They are enclosed in their own fat" (Ps. xvii. 10); "Their eyes stand out with fatness" (Ps. lxxiii. 7).

We may understand from these expressions that inward excellency was, in the most striking manner, typified in the fat of all the inward parts of the peace offering—especially that of the kidneys, loins, caul, and liver; and also by its being found meet for the altar of God.

The parts here specified, especially the kidneys, are those in which the inward fat chiefly abounds. Where there is vigour in the power of inward being, and

where that inward vigour is found meet for the altar of God, there must indeed be perfectness. But where was such perfection to be found except in Him who gave Himself for us, an offering and a sacrifice to God for a sweet smelling savour? "The inward parts of a 'clean' animal could not be taken to represent the condition of *our* nature. If *our* type be sought among the living things of creation, it must be sought among things defiled and evil, such as dogs, or swine, or vultures; or creeping things tortuous and slimy, like the viper, or the unclean creatures that move at the bottom of the great deep. The vital parts of such might well be used to represent *our* nature; but they never could be brought to the altar of God. They never could be burned there for a sweet savour. But it was otherwise with our Substitute. His nature as a man was not less perfect than His nature as God. In both He was equally pure, equally holy. His devotedness, the perfectness of His character, all that He manifested in word and deed, was but the result of His being what He essentially was—the Holy One—One *inwardly* as well as *outwardly* perfect—One who could say from His youth up, 'I delight to do Thy will, O my God: yea, Thy law is *within my heart.*' And when He in whom this inward perfectness was, submitted to die; when that perfectness was presented for us on the cross; when reconciliation and peace became the declared result of that offering—such reconciliation, that God bids us rejoice in Christ, and grants us communion with His own joy in Him,—we

find in these things the antitype of the Peace sacrifice." *

By placing his hand upon the head of the animal which had been brought for a peace offering, the offerer signified that with the gift which served to nourish and strengthen his own life, he gave up the substance of his life to the Lord, that he might thereby be strengthened both in soul and body for a holy walk and conversation. "To this end he slaughtered the victim and had the blood sprinkled by the priest against the altar, and the fat portions burned upon it, that in these altar-gifts his soul and his inner man might be grounded afresh in the gracious fellowship of the Lord. He then handed over the breast-piece by the process of waving, also the right leg, and a sacrificial cake of each kind, as a heave offering from the whole to the Lord, who transferred these portions to the priests as His servants, that they might take part as His representatives in the sacrificial meal. In consequence of this participation of the priests, the feast, which the offerer of the sacrifice prepared for himself and his family from the rest of the flesh, became a holy covenant meal, a meal of love and joy, which represented domestic fellowship with the Lord, and thus shadowed forth, on the one hand, rejoicing before the Lord (Deut. xii. 12, 18), and on the other, the blessedness of eating and drinking in the kingdom of God (Luke xiv. 15; xxii. 30). Through the fact that

* "Thoughts on Leviticus," by B. W. Newton, pp. 115, 116.

one portion was given up to the Lord, the earthly food was sanctified as a symbol of the true spiritual food with which the Lord satisfies and refreshes the citizens of His kingdom." *

One very remarkable thing connected with the peace offering was, that *it was to be eaten with leaven* (Lev. vii. 12, 13).

There are three important particulars connected with peace offerings, which must be kept in view. *First*—The wondrous fact of Divinely directed presentation, and of the Divine acceptance of loaves containing leaven. *Second*—The motive which prompted the offering and gave it its distinguishing name. *Third*—The participation in common by the Lord, the priest, and the offerer.

The perfect sacrifice was accepted because of its own intrinsic faultlessness and excellence, and it yielded a sweet savour before the Lord (Lev. iii. 5, 16). The leavened bread was accepted on the ground of those faultless elements along with which it was offered.

Leaven was permitted, because there was sin in the worshipper's nature. "Uncleanness was forbidden, because there should be no sin on the worshipper's conscience. If sin be in question, communion must be out of the question. God has met and provided for the sin which He knows to be in us, by the blood of the atonement; and, hence, of the leavened bread in the peace offering we read, 'Of it he shall offer one out

* Keil and Delitzsch, vol. ii., p. 330.

of the whole oblation for an heave offering unto the LORD; and it shall be the priests that sprinkle the blood of the peace offerings.' In other words, the 'leaven' in the worshipper's nature, was perfectly met by the 'blood' of the sacrifice. The priest who gets the leavened bread, must be the sprinkler of the blood. God has put our sin out of His sight for ever. Though it be in us, it is not the object on which His eye rests. He sees only the blood, and therefore He can go on with us, and allow us the most unhindered fellowship with Himself. But if we allow the '*sin*' which is in us to develop itself in the shape of '*sins*,' there must be confession, forgiveness, and cleansing, ere we can again eat of the flesh of the peace offering." *

None but "clean" persons were allowed to eat the flesh of the peace offering. If any one had uncleanness upon him, or if any one, being clean, had defiled himself by touching anything unclean, and ate "of the flesh of the sacrifice of peace offerings which pertained unto the LORD," he was cut off.

Is it not a fact, dear reader, and one deeply to be deplored, that professing Christendom abounds with examples of persons unsanctified by faith in Jesus, and therefore having all their uncleanness upon them, attempting to feed at the table of the Peace Sacrifice?

On carefully examining the subject, it will be seen that there were points of agreement between certain

* "Notes on Leviticus," pp. 83, 84.

parts of the peace offering ritual and that of the burnt offering; while on the other hand it will be discovered that the points of difference are more numerous and widely marked.

In our examination we have seen, that the Burnt offering set forth Jesus as giving Himself up to God as a whole burnt offering, that the Meat offering presented to view the spotless life of Jesus on earth subjected to the most trying ordeal, while at the same time it showed who and what He was. As yet, however, we have discovered nothing for the poor sinner. May we not suppose that in the Peace offering something may be found for him. Let us examine the subject a little more closely.

Peace offering or sacrifice. Precious word! It supposes peace between the offerer, for whose acceptance it was offered, and Jehovah. If there had been a want of harmony between Jehovah and the worshipper, or if the offerer had a consciousness that he was not accepted in consequence of some sin which had been committed by him, it would have been necessary for him in the first instance to offer either a sin offering or trespass offering. A state of peace and friendship with God was the basis of a peace offering, and the design of that presentation from which its name was derived was the realization, establishment, verification, and enjoyment of the existing relation of peace, friendship, fellowship, and blessedness. Such, in fact, is all true worship of the saints: it is joying in God

through the redemption and offering of Jesus, rejoicing with Him in the perfect excellency of Jesus, who has redeemed us and reconciled us, and given us communion, with the assurance that our joy is the joy of Jesus Himself.

To feed at the table of the Peace Sacrifice was the token of fellowship with God, for they fed on that on which His altar fed; and to feed on the same thing, is most assuredly the token of fellowship and peace.

Whilst the peace sacrifice, in being slain and having its inward parts burned for a sweet savour, affords the type of that which has supplied its own excellency in the room of the depravity and defilement that inwardly characterize our nature, it typifies further a ministration from God towards those thus atoned for and accepted, and represents Him as ministering to them from His own altar and from His own joys.

The other sweet savour offerings, especially the burnt offering, direct our minds to that which *has satisfied God*, but in the peace offering we behold that which God ministers *to us* after being satisfied. It may be necessary for God when all the principles of His government are outraged to vindicate His holiness before angels, men, and devils, by requiring satisfaction. This may be and is necessary, but it is a necessity arising from sin, whereas impartation and bestowment of blessings pertain to Him as His own proper characteristic in His own sphere of heavenly blessedness, even as He who was manifest in the flesh

once said, "It is more blessed to give than to receive."

Nothing can be more important for the right comfort of our hearts than to meditate on this relation of God thus ministering to us. "Having been justified by faith," says the apostle, "we have peace with God" (Rom. v. 1). The table spread with the peace sacrifice is in itself an evidence that every claim of God and His holy altar has been fully satisfied, and that the results are now before us, results of peaceful fellowship with God for ever. The offerer seated at the table thus spread, may be viewed as a type of the condition which attaches to every believer in Jesus, however feeble he may be, however slow in apprehending the blessings which are his in Jesus. He is reconciled to God, and the subject of His everlasting ministration in grace and love; and whenever the great day of eternity breaks, he will be recognised as one who enjoyed fellowship with God at the table of the Peace Sacrifice.

It is very desirable that the distinction should be most clearly drawn between the altar on which sacrifice was offered to God, and the table on which the peace offering was placed, and where God had fellowship with the offerer. In the present day it cannot be too much insisted upon that it was at the altar where blood was shed for expiation, and where satisfaction was made to God; and that all ministration there was toward Him. It was the recognition of the claims of

His holiness; had they not been satisfied, rejection and wrath, not acceptance and peace, must have been the portion of all who ventured to draw nigh. When, however, the services of the altar have been completed, God can act toward the worshipper as one fully satisfied and reconciled, and the table becomes the place not of the offerer's ministration to God, but of God's ministration to him.

It need scarcely be observed that there is a marked resemblance between the relations of the table of the peace sacrifice to the altar, and that of the Lord's table to the Cross, for such analogy is distinctly referred to in the New Testament. If this were understood and remembered, it would preserve men from the soul-destroying error of confounding an altar, where expiatory sacrifice is offered, with a table which exists on the ground of expiation having been accomplished. The table is indeed connected with an altar, but that very connection shows that it is not itself an altar. This obvious truth would never have been forgotten, if professing Christians had not lost the apprehension of what the Cross is, as the place where the true Peace Sacrifice has been *once* and *for ever* offered,—otherwise the table of the Lord could never have been spread. The very fact of its continuous existence implies, that the Sacrifice on which it has been founded is accepted for ever.

We are able through God's abounding grace to say, that our Peace Sacrifice has been slain, offered, and

accepted, and that the feeblest believer is regarded by God as being under its power, and as having fed thereon. Being regarded as guests at the table of God, sincere believers in Jesus do not seek to offer for sins again. They may and do recur to the remembrance of the Sacrifice offered once for all, and to every thought connected with the altar; but they never seek to make atonement at the altar again. The cross of Jesus cannot again be erected. To speak in any way of the repetition of atonement, is to give evidence of a want of acquaintance with the word of God, to dishonour the work of Christ, and nullify that which God has declared, that He perfects for ever all who believe, and is a virtual rejection of the one and only propitiation for sin.*

The peace offering, or spiritual communion feast typified thereby, is "A feast of communion with God the Father, and with our Divine High Priest, Jesus Christ, and also with each other, as partakers of the peace which we have obtained through belief of the truth. Such a feast seals the pardon of the sinner; for fellowship with God the Father, and His Son Jesus Christ, can follow only on peace being obtained with Him against whom we have rebelled, that peace which is effected when the wrath of God, which abideth on unbelievers, has passed away, and He meets the sinner as a reconciled Father.

* See further on this interesting subject, "Thoughts on Leviticus," pp. 118-126.

"And this peace of reconciliation is always accompanied by peace of conscience. The ungodly may sleep, and their conscience thus for a season be lulled; but a time of fearful awakening will come. But the peace obtained through the Great Sacrifice is not of this nature; it is sure and never ending. In this is the love of God shown, and assured to the believer,—a love tender, pure, and great, the spring in which originated, and from which flows, the river of life and salvation.

"The sacrifice of the peace offering was an offering of a sweet savour to God. The spiritual peace offering is well pleasing to God; for it in part fulfils the work of Christ given Him by the Father to do. It is well pleasing to Jesus, for He rejoices in having effected a reconciliation between the Father and His people. And how precious is it for sinners! They are made partakers of a peace which brings them to have fellowship with the Father, and with His Son Jesus Christ, and with each other as the children of the same family." *

Christians then whose hearts are purified by faith, having received the word with joy, are the only persons who can really worship God and have communion with saints. If, however, the conscience becomes defiled, that communion will be interrupted. No person apparently defiled, has any title to share in the worship and communion of the Church of Christ. They that worship the Father must worship Him in Spirit

* "The Tree of Promise," by A. Stewart, p. 178.

and in truth, for the Father seeketh such to worship Him. If worship and communion be in the Spirit, it is evident that those only who have the Spirit of Christ, and have not grieved the Spirit, and thus rendered the communion which is by the Spirit impossible through the defilement of sin, can participate in the glorious privilege of communion with the Father and Son by the Spirit, and with all true-hearted believers in Jesus.

May it ever be our prayer, that the Holy Spirit may lead us into the way of peace at all times, and enable us to feed by faith on Jesus, who is our peace. If we live in the enjoyment of peace *with* God through our Lord Jesus Christ, we shall share in that peace which *comes from* God (Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; Philem. 3; 1 Pet. i. 2; Rev. i. 4).

CHAPTER VIII.

THE SIN OFFERING.

"Jesus, the Christ—on earth His name,—
He came—in love to sinners came—
And bowed His head, and died:
A full atonement now is made,
The ransom, by His death, is paid,
And justice satisfied."

THE Sin Offering may be considered to have been the most important of all Jewish sacrifices. It differed from the offerings already considered, in the fact of their being voluntary, while that was in all cases imperative.

The burnt offering, the meat offering, and the peace offering, might be brought at the dictate of the worshipper's own heart under the influence of contrition for sin, gratitude for goodness, or when offering prayer for special mercies. The terms in which they are spoken of implies this, "If any man of you bring an offering to the LORD . . . He shall offer it of His own voluntary will at the door of the tabernacle" (Lev. i. 2, 3).

It was not, as we may learn from this, a matter of necessity, but of choice, which caused sweet savour offerings of every grade to be presented before the

Lord. The manner of offering, however, even in so far as they were concerned, was not left to the choice of the offerer. The worshipper having determined to bring a sacrifice, the law defined how it was to be presented by him, and warned him that it would not be accepted in any other way.

The sin offering was not, like these, a voluntary sacrifice. When sin was committed by priest or people, the command that they should bring it was imperative on all. The priest was obliged to bring it. "If the priest that is anointed do sin according to the sin of the people, then let him bring, for his sin which he hath sinned, a young bullock without blemish unto the LORD for a sin offering" (Lev. iv. 3). So also were the people. "If the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, . . . then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation" (vers. 13, 14). And so, too, any of the common people. "If any one of the common people sin through ignorance, . . . or if his sin which he hath sinned come to his knowledge, then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned" (vers. 27, 28). He who neglected this command, did so at his peril, and must bear his iniquity.

"The only circumstance under which the sin offering could be brought, was when guilt was contracted. It was exclusively a sacrifice of atonement to make

reconciliation for iniquity, and in no other circumstance could it be presented." *

SIN OFFERINGS were of two kinds—the greater and the less. *The greater* were offered when a priest had committed an offence, and thereby had brought guilt upon the whole nation (Lev. iv. 1–12); when the whole nation had committed an offence through ignorance, and afterwards made the discovery and repented (Lev. iv. 13–21); also on the great day of atonement for the high priest and the nation (Lev. xvi.). *The lesser kind* were brought when a magistrate committed an offence through error (Lev. iv. 23–27); when a private person sinned through ignorance (Lev. iv. 28–35); when a Nazarite had touched a corpse (Num. vi. 10–14); at the consecration of a priest or Levite (Lev. ix.; Num. viii. 8–12); and at the purification of a leper (Lev. xiv. 19–31).

The sin offering was—for a priest, a young bullock; for a ruler, a male kid of the goats; for a common individual, a female kid or lamb. If the leper who had been healed could not afford a lamb for an offering, two turtle doves or two young pigeons were to be brought, one of which was to be offered for a sin offering, the other for a burnt offering (Lev. xiv. 19–31). The same liberty was granted to a woman after childbirth (Lev. xii. 6–8). In extreme cases of poverty, the offering might consist of the tenth part of an ephah of flour. No frankincense was to be mixed with it, "for it is a sin offering" (Lev. v. 11).

* "Tree of Promise," p. 187.

If the sin offering was for a priest, he was to bring a young bullock to the door of the tabernacle of the congregation before the Lord. We have seen that by such expressions as "before the Lord," "in the presence of the Lord," we are to understand some specific locality referred to, in which there was a special manifestation of the Divine presence.* The priest killed the bullock "before the Lord" after his hands had been laid upon its head. He next dipped his fingers in the blood and sprinkled it seven times "before the Lord," not in the Holiest of all, but in the Holy Place before the vail, behind which the symbol of the Divine presence in the midst of Israel was to be seen by the high priest only once during each year. Some of the blood was then put upon the horns of the altar of sweet incense, which was before the vail within the Holy Place, and the remainder was poured at the foot of the altar of burnt offering in the court. The priest next took the fat with the two kidneys and caul, and burnt them upon the altar of burnt offering, but the skin, and all that remained of the bullock, "even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn them on the wood with fire" (Lev. iv. 12).

The same rules were observed on the day of atonement with respect to the bullock and also the goat, upon which the Lord's lot fell (Lev. xvi. 27).

"The sin of a priest would, of course, reach those places and instruments of service which pertained to

* See pages 164, 165.

him, as a priest. It pertained to the priest's office to stand before the Lord in the Holy Place, and to minister at the golden altar there. But a defiled foot would taint the ground on which it stood, and a defiled hand would taint the altar which it touched; the enormity of such defilement being commensurate with the holiness of that which was defiled. Hence, the peculiar heinousness of a priest's sin. It penetrated the sanctuary; and the same may be said of the congregation of Israel collectively. Israel's sin would, of course, penetrate Israel's sanctuary.

"There is, probably, nothing that the consciences of believers feel more acutely, than the extent of the dishonour done to God, when they have sinned in positions of high and honoured service. They know that the dishonour done to God is commensurate with the dignity and holiness of their position. They know too, that Satan, and holy angels, and men in their measure, understand this. The sense of such guilt would be overwhelming, if there had not been provided in the Sin Offering grace adequate to meet the depth even of this need. Happy are they who, in such circumstances, fly to the true refuge, instead of having recourse to idle extenuations, which have in them the guilt of hypocrisy." *

If the sin offering was for *the congregation*, the following ceremonial had to be observed.

"And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes

* "Thoughts on Leviticus," p. 170.

of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty; when the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation: and the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD: *even* before the vail. And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn *it* upon the altar. And he shall do with the bullock as he did with the bullock of a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation" (Lev. iv. 13–21).

If the sin offering was for *a ruler* who had sinned through ignorance, and his sin afterwards came to his knowledge, it was enacted that he should bring for

his offering "a kid of the goats, a male without blemish."

"And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him" (Lev. iv. 24–36).

If the sin offering was for *a common person*, it might be a female kid or lamb, turtle doves or pigeons. The same ceremonial was observed as in the two cases just referred to, excepting that the blood was sprinkled "upon the side of the altar" of burnt offering (Lev. v. 9), instead of being put "upon the horns of the altar of sweet incense" (Lev. iv. 7).

"And if any one of the common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood

thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

"And if he bring a lamb for a sin offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: and he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him" (Lev. iv. 27–35).

"No sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire" (Lev. vi. 30).

The peculiarity of *sin* as distinguished from *trespasses* it is difficult to state with precision. Abarbanel con-

siders that sins were those acts which were committed with a consciousness of their illegality. Aben Ezra considers the difference to be that one class of acts were committed in ignorance, the other in forgetfulness of their illegality. Grotius considers the difference to have been the same as that which exists between positive and negative faults. Another writer conceives the difference to have been that those acts which were done in thoughtlessness were sins, while those which resulted from motives positively malicious were trespasses. Gesenius, in referring to the interpretation given by some, that the difference was between sins of omission and sins of commission, says, "It appears a perfectly arbitrary supposition that the trespass offering was for the sins of omission, and the sin offering for those of commission." In most of the interpretations to which allusion has been made, it must be admitted with Poole, that "there seems to be more curiosity than solidity." The learned annotator however does not, in our opinion, make the subject much clearer when he writes, "Either they seem to be the same, as may be gathered from verse 6 (Lev. v.), where these two words, *asham* and *chata*, which they so carefully and critically distinguish, are both used concerning the trespass offerings, and from verse 9; or the difference may be this, that *sin offerings* were more indefinite, or general, being for any particular sin; and *trespass offerings* more restrained and particular, for such sins as were more scandalous and injurious, either to God by blasphemy, as verse 1, or to His

sanctuary, by approaching to it in one's uncleanness, verses 2, 3, as hath been now said; or to one's neighbours, by swearing to do them either the good which we afterwards cannot or do not, or the evil which we should not; or to the priests and holy things of God, verse 15." Professor Lee is equally unsatisfactory when he says the true distinction seems to be that *chata* signifies any act of sin or error, and *asham* its guilt as affecting the mind of the sinner. Fairbairn refers to Numbers v. 5–8, in order to show that there is a difference between sin and trespasses, or between *chata* and *asham;* and to show further that *asham* is a consequence of *chata,* or in other words, that trespasses result from sin. Although the explanation given by Fairbairn has much in it to commend it to our attention, the real difference does not appear to be apprehended. May the Spirit so direct us that we may not err in a question of such importance.

It will be seen on referring again to Leviticus iv. that the Sin Offering was appointed for a special class of sins; namely, sins committed through ignorance. It is well known, however, that the meaning of the word rendered "ignorance," has other meanings than that of error; it may be understood as sinning from a want of consideration or from carelessness, and further as including all such sins as spring from the weakness of the flesh.

It has been very forcibly and truly observed, that "There is a prevailing disposition in the hearts of many, to think of sins of ignorance as if they were no sins:

or if they are to be called sins—if it be allowed that they need mercy, such mercy is regarded rather as a right, than as the free and unmerited gift of grace. Ignorance in the minds of such persons becomes synonymous with guiltlessness; to act conscientiously (however dark or dead the conscience) is to act blamelessly. The thought of the responsibilities that attach to knowledge, becomes secretly a reason why knowledge is eschewed. In a word, darkness is loved rather than light, because darkness brings quiet, but light has a wakening and convicting power.

"A sufficient answer to all such thoughts is this, that the especial reason for the appointment of the sin offering was, that it might meet sins committed in ignorance." No person who reverences the Word of God will speak lightly of sins of ignorance after reading such words as are contained in Leviticus iv.

The heinousness of sins of ignorance depends, not so much on the character of the deed done, as on the condition of the heart which is capable of committing sin without knowing that it is sin, and committing it perhaps, exultingly, triumphing in it as good. "What must angels in heaven think of the state of that soul, which is so thoroughly blinded—so utterly astray from God, as to violate His commandments, and resist His will, in total unconsciousness that it is doing wrong. It was thus that multitudes in Israel hated and persecuted the Lord Jesus; it was thus that St. Paul shed the blood of Stephen, resisting the full testimony of

the Holy Ghost from one, whose face shone as he spake, with heavenly brightness. All this was ignorance. Paul verily thought that he was doing God service; yet that very thought argued such thorough blindness of soul, such entire alienation of heart from God, that it was alone sufficient to make him 'the chief of sinners.'"* Nature, if left to its own native blindness, would always sin and sin in ignorance, such sin being an embodiment of the evil in the heart.

The presentation, imposition of hands, and slaughtering of the victims were the same in the sin offering, the burnt offering, and the peace offering. But the ceremonials differed in the sprinkling of the blood, the burning, and the sacrificial meal.

It must ever be borne in mind that the sprinkling of the blood was the culminating point in the sin offering. In the other offerings it evidently fell into the back ground, the blood being merely poured around upon the altar; but in the sin offering it acquired an incomparably greater significance. Such an indefinite and vague application of the blood appeared insufficient, consequently the horns of the altar of burnt offering, in which the whole worth of the altar culminated, were sprinkled with the blood of the sin offering.

In the case of the priest and the whole congregation, the blood as we have seen was sprinkled upon the horns of the altar of incense in the Holy Place.

* "Thoughts on Leviticus," p. 150.

On the day of atonement the blood was carried into the Holiest of Holies.

The different course adopted with respect to the blood and flesh of sin offerings, from that prescribed in the ritual of the other sacrifices, was founded upon the special signification of such sacrifices. As they were presented to effect the expiation of sins, the offerer transferred the consciousness of sins and the desire for forgiveness to the head of the animal that had been brought in his stead, by the laying on of his hands: the animal was slaughtered, and suffered death for the offerer as the wages of his sin. "But as sin is not wiped out by the death of the sinner, unless it be forgiven by the grace of God, so devoting to death an animal laden with sin rendered neither a real nor symbolical satisfaction or payment for sin, by which the guilt of it could be wiped away; but the death which it endured in the sinner's stead represented merely the fruit and effect of sin. To cover the sinner from the holiness of God because of his sin, some of the blood of the sacrifice was sprinkled seven times before Jehovah in the holy place; and the covenant fellowship which had been endangered, was thereby restored. After this, however, the soul which was covered in the sacrificial blood, was given up to the grace of God which prevailed in the altar, by sprinkling of the blood upon the horns of the altar of incense, that it might receive the forgiveness of sins and reconciliation with God, and the full enjoy-

ment of the blessings of the covenant be insured to it once more. But the sin that had been laid upon the animal of the sin offering, lay upon it still. The next thing done, therefore, was to burn the fat portions of its inside upon the altar of burnt offering.*

The burning of the flesh of the sin offerings cannot have been without significance. We may rest assured that such expressions as a "clean place outside the camp," is pregnant with meaning.

If proper attention be directed to the ceremonial of the sin offering, it will appear that there are connected with it some very striking types of Christ who offered Himself without spot to God.

In the laying on of hands we see Jesus Christ "made sin for us," although He "knew no sin" (2 Cor. v.); and again, Jehovah "laid on Him the iniquity of us all" (Isa. liii. 6).

May all who read this, by an act of faith, and the consequent realization of an interest in Jesus, be enabled to sing—

"By faith I lay my hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

My soul looks back to see
The burdens Thou didst bear,
When hanging on the cursèd tree,
And knows her guilt was there."

* Keil and Delitzsch, vol. ii., p. 305.

In the burning of the sin offering without the camp, we have the Lord Jesus presented to us in a twofold aspect, most assuredly—*first*, as bearing our sin; *second*, as rejected by the world. Hence, the apostle writes, "Let us go forth, therefore, unto Him without the camp, bearing His reproach" (Heb. xiii. 13). It is outside Jerusalem that we see Him stricken, bruised, made a curse for us, made sin for us. It was there that He uttered the bitter cry, "My God, my God, why hast Thou forsaken me?" "Why art Thou so far from helping me and from the words of my roaring?" It was there that the words of the apostle could be understood—"God sending His own Son in the likeness of sinful flesh, and for sin, condemned (judged) sin in the flesh." The flesh of the Lord Jesus was holy; in Him was no sin, but the sin which belonged to us was there, and is spoken of as "sin in the flesh," but it was reckoned to Him as our sin offering when He gave up Himself a sacrifice to God.

What would an intelligent and spiritually-minded Israelite see in the offerings presented before the LORD? Some writers, like Baehr, say: "As the presentation of the blood of the animal is a giving away the life of the animal in death, so should also the natural, selfish life of the offerer be given away, *i.e.* die; but since this is a giving away to Jehovah, it is no more ceasing to be, but a dying which *eo ipso* becomes life." Mr. Godwin observes, "The great lesson of sin offering, and trespass offering, would

seem to be,—that man should yield up himself to God, even as the victim was surrendered; that this was good for him; and that while without submission forgiveness was impossible, with it there was the assurance of Divine mercy." Surely if this had been the only object which God had in view, it would not have been stated, "In those *sacrifices there is* a remembrance again *made* of sins every year" (Heb. x. 3). Or again, "But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people." For what purpose did the high priest go into the Most Holy Place and present before God the blood of the sin offering? Was it to teach the Israelites that it was their duty to surrender themselves to the Lord? Assuredly not. What then were the lessons taught, and what were the truths which an intelligent worshipper discovered? "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, *which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation." Again—"If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit

offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 7, 8, 9, 13, 14). It is evident from these quotations that in the *sin offerings of every grade the idea of substitutionary expiation is involved,* and not that of self-sacrifice. In the *first* degree of expiation the horns of the altar of sweet incense had blood put upon them. In the *second* degree of expiation the horns of the altar of sweet incense were sprinkled with blood, in addition to blood being sprinkled towards the curtain which separated the holy from the most holy place. In the *third* degree of expiation we see the blood carried into the Most Holy Place and sprinkled upon the mercy seat and before the mercy seat (Lev. xvi. 14, 15). It may truly be said:—"In the sprinkling of the blood seven times before the mercy seat we learn that whatever the application of the atonement of Christ, whether as to things, to places, or to persons, it is perfectly estimated in the Divine presence. The blood which secures the salvation of the Church, the 'house' of the true Aaron; the blood which secures the salvation of the 'congregation' of Israel; the blood which secures the final restoration and blessedness of the whole creation,—that blood has been presented before God, sprinkled and accepted according to all the perfectness, fragrance, and preciousness of Christ. In the power of that blood God can accomplish all His eternal counsels of grace. He can save the Church, and raise it into the very loftiest heights of glory and dignity, despite of

all the power of sin and Satan. He can restore Israel's scattered tribes. He can unite Judah and Ephraim. He can accomplish all the promises made to Abraham, Isaac, and Jacob. He can save and bless untold millions of the Gentiles. He can restore and bless the wide creation. He can allow the beams of His glory to lighten up the universe for ever. He can display, in the view of angels, men, and devils, His own eternal glory—the glory of His character—the glory of His nature—the glory of His works—the glory of His government. All this He can do, and will do; but the one solitary pedestal upon which the stupendous fabric of glory shall rest, for ever, is the blood of the Cross—that precious blood, dear Christian reader, which has spoken peace, Divine and everlasting peace, to your heart and conscience in the presence of Infinite Holiness. The blood which is sprinkled upon the believer's conscience has been sprinkled 'seven times' before the throne of God. The nearer we get to God, the more importance and value we find attached to the blood of Jesus. If we look at the brazen altar, we find blood there; if we look at the brazen laver, we find blood there; if we look at the golden altar, we find blood there; if we look at the vail of the tabernacle, we find blood there; but in no place do we find so much about the blood as within the vail, before Jehovah's throne, in the immediate presence of the Divine glory.

"In heaven His blood for ever speaks
In God the Father's ear." *

* "Notes on Leviticus."

The adversaries of the atonement have strangely argued that, since in the Scriptures men are said to be reconciled to God, but God is never said to be reconciled to men, nothing could have been necessary to the reinstatement of sinners in the Divine favour, but their laying aside all enmity against God; on whose part it is presumed there is no wrath or displeasure requiring to be removed, averted, or appeased. One of this school asserts that "No atonement can ever be effected (and it is a monstrous perversion of language, so to apply the word) by the suffering, by one being, of the punishment due to the sins committed by another. To accomplish any real atonement, the sins themselves must be desisted from, put away, and exterminated from their place in the affections. Then atonement is sure to be accomplished. Reconciliation cannot but ensue, when what occasioned the alienation exists no longer; and this must be removed *in* and *by the man himself:* it never can be the result of anything *only* done *for* him *in and by another.*" The same writer states that, "*the sacrifice of Jesus Christ did not consist in His suffering the punishment due to sin,*" and adds, "Atonement made by one being suffering the punishment due to another, is a thing utterly unknown to the Scriptures, and for which no real countenance whatever can thence be drawn."*

In opposition to such assertions as these, it must be borne in mind that it is one of the disadvantages

* Noble's "Appeal," pp. 442, 425, 443, 419.

attending all our statements concerning the dispensations and government of God, that we are obliged to use language borrowed from the transactions and passions of men, and even some terms which cannot be applied to mortals without reminding us of their imperfect condition. It must be observed that the sacred writers employ the same phraseology, accompanied with declarations which teach us to abstract from it, when applied to the Divine Being, all that it generally includes of imperfection, weakness, and error. We are authorized, therefore, to affirm that "God is angry with the wicked," that "His wrath" is "revealed from heaven against all unrighteousness," and "that judgment and fiery indignation shall devour His adversaries,"—His unreconciled adversaries.

In affairs between man and his fellow-man, reconciliation, it is quite true, is effected by the offender making all reasonable or possible reparation or satisfaction for the offence to the party offended, and seeking and obtaining his forgiveness. The satisfaction necessary to reconcile offending men to their offended Sovereign, has been rendered by Jesus, the sinners substitute, whose obedience, sufferings, and death, vindicated the law and fulfilled the demands of justice. Such satisfaction having been the result of Divine appointment, the gospel declares that "God was in Christ reconciling the world unto Himself," and its call to the children of men is, "Be ye reconciled to God."

That Christ's death was substitutionary, is taught in every part of the New Testament.

"The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." "For this is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. xx. 28; xxvi. 28).

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke xxiv. 46).

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!" "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John i. 29; x. 15–18).

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts xx. 28).

"Whom God hath set forth *to be* a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God" (Rom. iii. 25).

"Purge out therefore the old leaven, that ye may

be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us" (1 Cor. v. 7).

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and *that* He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." "For He hath made Him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 14, 15, 21).

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree" (Gal. iii. 13).

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." "And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. i. 7; v. 2).

"Who gave Himself a ransom for all, to be testified in due time" (1 Tim. ii. 6).

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. ii. 14).

Hebrews vii., ix., x.

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; but with the

precious blood of Christ, as of a lamb without blemish and without spot." "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Pet. i. 17–19; ii. 23; iii. 18).

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. v. 9, 12).

As we have already seen, the blood of the sin offering for the priest and the congregation was carried into the Holy Place. In consequence of which the carcases might not be eaten (Lev. v. 30), but the carcases of the others, which may be designated modified sin offerings, were given to the priests for food (Lev. vi. 29; x. 17, 18). But what could have been the typical meaning of the priest's thus eating this abomination,—the "sin" of the people? It must have been that he did so as the official mediator and surety of the covenant, and thus became responsible for their sins, that he might reconcile them to God. We require to compare with the Mosaic type the

statements of the apostle, in order to bring this clearly out. It is in reference to His priesthood that Christ is called by him, the Surety of a better, that is, a Christian testament (Heb. vii. 20–28). This was clearly implied in the fact that the Jewish priests, under the high priest, were one body, the surety of the Mosaic testament. "The eating of the sin offering by the priests, besides its primary typical import, and in perfect consistency with it, is also a figure of the great privilege which believers enjoy, of living by faith on the Son of God. The priests, as has already been shown, were united together under the high priest. In their unity they thus constituted a type of Christ, the one great High Priest. But as a body of men under the high priest they were figures of the 'holy,' 'royal,' 'spiritual priesthood.' Believers, like Aaron and his sons, dwell in God's house, 'in the secret place of the Most High.' They occupy not only the outer court, but worship in the unseen sanctuary." They are also privileged to eat the bread of life in God's presence. "Illuminated by the sevenfold light of the Holy Spirit, they worship in spirit and in truth at the golden altar. They are under one roof with the holy of holies; they are one family with heaven, though a vail still interposes. They are invested with the dignity and sacredness of the priestly character. And it would be well if they habitually felt and remembered this."*

We must for the present leave the subject; it will

* "The Tree of Promise," p. 194.

necessarily demand further consideration in chapter x., in connection with the services of the Day of Atonement. Enough has been advanced to show that the sin offerings, with their slightly varied rituals, were so many striking and interesting types of our Saviour.

CHAPTER IX.

THE TRESPASS OFFERING.

"I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursèd load.
I bring my guilt to Jesus,
To wash my crimson stains
White in His blood most precious,
Till not a spot remains."

After the exposition given of the sin offering, the Trespass Offering, which was very closely allied to it, may soon be disposed of. Like the former, it was not a voluntary or spontaneous sacrifice. It was imperative on the ground of sin committed and guilt contracted.

It was also a sacrifice of atonement, and, while enforced by a positive command, had connected with it a promise.

One important circumstance in connection with the trespass offering must not be overlooked, namely, that restitution had to be made by the transgressor for the injury done to, or the property taken from, his neighbour by the offerer.

The ritual of the trespass offering differed in some

points from that of the sin offering, whereas in other parts there was a striking similarity between them.

Trespass offerings were offered—

1. When through ignorance a person had applied to a common purpose anything which had been consecrated to a holy use,—with compensation for the harm done, and the gift of a fifth part of the value besides to the priest (Lev. v. 15, 16).

2. For ignorant transgressions against some definite prohibition of the law (Lev. v. 17–19).

3. When any person had refused to give up what might have been committed to his trust, or violated an engagement, or had been guilty of theft, or had suppressed the truth, or had committed perjury, against a man—with compensation, and the addition of a fifth part of the value of the property in question to the person wronged (Lev. vi. 1–6).

4. When advantage had been taken of a betrothed bondwoman (Lev. xix. 20, 21).

5. When a Nazarite had contracted defilement by touching a dead body; in conjunction with a sin offering (Lev. vi. 12).

6. When a leper was cleansed he offered a trespass offering in addition to a sin offering (Lev. xiv. 12).

It is quite obvious that those offences against the laws of the Jewish theocracy, for which an atonement was admissible, and was provided, were not only sins of ignorance, but those also which might be classified as errors or simple misadventures.

"The ignorance or inadvertency was no apology for the commission of any trespass: 'He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes' (Luke xii. 48). Every Israelite was bound in duty to know and obey the law. His ignorance was his fault.

"But beyond doubt, sins of ignorance comprehend far more than merely errors and inadvertencies (see on the Sin Offering, page 265). If not, the scope of these atonements was very limited, and Israel in a bad case. The case mentioned in Leviticus, chap. vi., ver. 1 to 6, could not be, nor is it said to have been, one of inadvertence. If we compare vers. 22 to 29 of the fifteenth chapter of Numbers, with vers. 30 and 31, it will be evident that the opposite of 'sins of ignorance' are 'presumptuous sins,' sins committed with an 'high hand,'—sins of 'reproach' and defiance of the Lord. 'Sins of ignorance' were generally expiable by sacrifice. For 'presumptuous sin' no atonement was provided. This is fully confirmed by the word used in Hebrews ix. 7, viz., *ἀγνοηματα*, 'errors,' which, it should be specially noted, refers to the great day of general atonement for all Israel. The New Testament proceeds on the same principle. Pardonable sins are described as sins of ignorance. 'Not fashioning yourselves according to your former lusts in your ignorance' (1 Pet. i. 14); 'And the times of this ignorance God winked at' (Acts xvii. 30; 1 Tim. i. 13). On the other hand, there is wilful, presumptuous sin, which is not pardonable, even under the New Testa-

ment. 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,' etc. (Heb. x. 26–29, and vi. 4–9). 'Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost, shall not be forgiven unto men' (Matt. xii. 31; 1 John v. 16). In each of these cases a certain measure of light is implied.

"We may see from this subject what a fearful thing sin is. Many imagine that errors of ignorance and inadvertency are no faults of theirs. But if we swallow poison inadvertently, it will prove as fatal as if we did it knowingly. A false step in the dark may plunge us over the precipice. It is our duty to know the law of God, and our ignorance will not excuse our sin. Error and inadvertency must be atoned for by blood. Every error, however trifling we may think it, is noted by God." *

Whenever, in the relation we hold to God, as His people and His servants, we defraud Him, even ignorantly, of that which is His rightful due; or trespass is committed, by which we should have been for ever ruined if there had not been found in Christ a value fully compensatory, it may be well to ask, Are we rendering to God that which He claims of us in His word? Is the doctrine we believe, the life we live, such as His word demands? Or are we guilty every day of continuing in practices which take from Him

* "Tree of Promise," p. 237.

that which His word declares to be His due? If the latter be true so far as we are concerned, dear reader, let it be so no longer. May we have grace to enable us to turn to the sure testimonies of God and walk therein.

Trespass offerings consisted of a ram without blemish: "If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: and he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

"And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him. It *is* a trespass offering: he hath certainly trespassed against the LORD" (Lev. v. 15–19).

Not a bullock or goat or lamb, except at the cleansing of a leper and Nazarite (Lev. xiv. 12, etc.; Num. xii. 6).

The trespass offering was killed in the place where the victims for the burnt offerings were slain: "In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, and the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away; and the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering. Every male among the priests shall eat thereof; it shall be eaten in the holy place: it *is* most holy. As the sin offering *is*, so *is* the trespass offering; *there is* one law for them: the priest that maketh atonement therewith shall have *it*" (Lev. vii. 2–7).

The fact that the animal sacrificed for a trespass offering, except in the two cases mentioned, was always a ram, distinguishes trespass offerings from sin offerings; for all kinds of sacrifices, from an ox to a pigeon might be presented, the choice of the victim being regulated by the position of the sinner and the magnitude of his sin.

There is, however, a still more distinguishing fact brought before us in the ritual of the two offerings known as offerings for sin; it is the following: in the case of all the sin offerings, the blood was to be put upon the horns of the altar of incense, or taken into the Holy of Holies, on the day of atonement; whereas,

the blood of the trespass offerings, like that of the burnt offerings and peace offerings, was merely swung against the sides and upon the altar of burnt offering (Lev. vii. 21). Again, they were distinguished by another particular. We have seen that the ram for the trespass offering was in most instances valued by the priest, but that must not be understood as being done merely for the purpose of determining its actual value. A more important object was contemplated, namely, that of fixing upon it symbolically the value of the trespasses for which compensation was required.

There can be no doubt that as the idea of the expiation of sin, which was embodied in the sprinkling of the blood, was most prominent in the sin offering, so the idea of satisfaction for the restoration of rights that had been violated or disturbed, came into the foreground in the trespass offering.

The distinction will be more clearly seen if the words of Jesus, and the writings of inspired men, are prayerfully studied. The writer has for several years seen a difference between sin offerings and trespass offerings, and as a necessary consequence between sin and trespasses.

When the Saviour began to wash His disciples' feet, we are informed that Peter said unto Him, "Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me" (John xiii. 8). The word rendered "*wash*" (vers. 5, 6, 8, 12, 14), points to a portion of the body, as the feet, the hands, etc. (See Matt. vi. 17; xv. 2; John ix. 7). Whereas

the word rendered "*washed*" in verse 10, "He that is washed," etc., has the meaning of *bathed* (Acts ix. 37; xvi. 33; Heb. x. 22; 2 Pet. ii. 22; Rev. i. 5). Alford well observes that reference appears to be made to the fact that one who *has bathed*, after he has reached his home needs not entire washing, but only to have his feet washed from the dust of the way. This bathing, the bath of the new birth—but only yet in its foreshadowing, in the purifying effect of faith working by love—the apostles, with one exception, *had*, and this *foot-washing* represented to them, besides its lesson of humility and brotherly love, their *daily need of cleansing from daily pollution, even after spiritual regeneration*, at the hands of their Divine Master (See 2 Cor. vii. 1; Jas. i. 21; Acts xv. 8, 9; 2 Pet. ii. 21).

Peter was made clean when he believed in the Lord Jesus Christ; but, like every other child of God, his feet stood in need of cleansing every day. Blessed truth; sin is put away once and for ever the moment a sinner believes in Jesus. Were it not for this assurance, we should have no ground for settled peace. On the other hand, it is very humiliating to know that trespasses are committed daily and hourly by those who are, through faith in Jesus, justified from all things from which they never could have been justified by the law of Moses. Such being the case, cleansing is needed; yea, more, it is required as often as trespasses are committed.

He who remains faithful to his privileges as a believer in Jesus, and does not again return to wallow in

the mire from which he has been delivered through the aboundings of God's grace towards him, needs not a second time this entire washing or bathing; but he does need, and that incessantly repeated, a washing of the feet which are so often in the mire.

The feet signify generally the flesh which still connects the Lord's people with the earth, and through which we are ever susceptible of sin, even while the head may be towards heaven and our hands performing some Christian duty. "It is a muddy world through which we all have to pass."

Touch not the unclean thing, has many exceptions in the case of the pure, through the claims of their duty. It is not, however, always without hurt to ourselves that we discharge such duties; such is the infirmity of our flesh, and such the never resting desire of the tempter to injure us. "The devil," says Luther, "lets no saint reach heaven with clean feet." It is of the utmost importance that we never learn to lightly esteem this necessary and continual cleansing. "On the one hand," as Stier says, "the consciousness that we have been once washed throughout and made clean, should not be extinguished into despondency; and on the other, we should ever remember, for our own security against false confidence, that our feet *need* washing."

What a comfort to the Lord's dear children, when conscious of defilement, to know that "If we confess our sins (trespasses) He is faithful and just to forgive." The difference between sin and trespasses, that is, sin

as an evil in the sight of God, and the weakness, infirmity, and failings of the believer, is more clearly marked in 1 John ii. 1, 2, than in any other portion of the New Testament: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for *the sins of* the whole world." The meaning is somewhat obscured by the insertion of the words which are in italics, "*the sins of*," by the translators. If they are omitted, it is at once evident that, Christ is set forth as the propitiation for His people's actual sins, or trespasses; whereas, in the latter clause it is not a question of *sins* or of *persons*, but of *sin* and the world in general. In other words, "the whole verse presents Christ as the antitype of the two goats; as the One who has borne His people's sins, and also as the One who has perfectly glorified God with respect to sin," and made provision for His dealing in grace with the world at large.

"As we stand by the side of the altar, and think of the guilt of our trespasses, or of our sins of ignorance, or of the sins of our nature, or of our blemished characters, or of our failure in devotedness to God, we find an offering which has not only cancelled this guilt, but left the perfectness of its own action in its room. It is not only blackness covered over, it is blackness of darkness swallowed up of light—light pure, holy, and perfect as that which is known in the presence of God in Him." Blessed truth! may we never lose sight of it, or of Him who is "The way and the truth and the life."

"I lay my wants on Jesus—
All fulness dwells in Him;
He healeth my diseases,
He doth my soul redeem.
I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrow shares.

I rest my soul on Jesus,
This weary soul of mine;
His right hand me embraces,
I on His breast recline.
I love the name of Jesus—
Immanuel, Christ, the Lord;
Like fragrance on the breezes,
His name abroad is poured.

I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy Child;
I long to be with Jesus,
Amid the heavenly throng;
To sing with saints His praises,
To learn the angels' song."

CHAPTER X.

THE DAY OF ATONEMENT.

"Jesus, how precious is Thy name!
The great Jehovah's chosen Thou!
Oh, let mé catch the immortal flame,
With which angelic bosoms glow!
Since angels love Thee, I would love,
And imitate the blest above.

My great *High Priest*, whose precious blood
Did once atone upon the cross;
Who now dost intercede with God,
And plead the friendless sinner's cause;
In Thee I trust: Thee I would love,
And imitate the blest above."

THE Feast or Fast of Expiation or Atonement was celebrated on the tenth day of the month *Tizri*, and was observed as a strict fast. The people abstaining from all servile work and food, assembled round the Tabernacle and afflicted their souls the whole day for their sins: "And this shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you; for on that day shall *the priest* make an atonement for you, to cleanse

you, *that* ye may be clean from all your sins before the LORD. It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever" (Lev. xvi. 29–31). The sacrifices offered and the services engaged in, on this day, were the most solemn and important of all connected with the Mosaic economy: "And he (the high priest) shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year" (Lev. xvi. 33, 34).

It was only on the Day of Atonement that the high priest was permitted to enter the Most Holy Place, and not even then without special preparation.

"And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; and the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat" (Lev. xvi. 1, 2).

The preparation for entering the Most Holy Place on the day of atonement, consisted in the high priest putting off his glorious robes, washing himself, and putting on his holy linen garments and mitre inside the tabernacle: "He shall put on the holy linen coat,

and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments: therefore shall he wash his flesh in water, and *so* put them on" (Lev. xvi. 4), in connection with —"And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people" (Lev. xvi. 23, 24).

These things having been properly attended to, the high priest went out of the tabernacle into the court, and commenced the following ceremonies. He offered a young bullock for a sin offering for himself and his household: "Thus shall Aaron come into the holy *place*: with a young bullock for a sin offering, and a ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house. And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself" (Lev. xvi. 3, 6, 11).

Aaron then took from the congregation two young goats for a sin offering for the whole congregation,

together with one ram for a burnt offering, and presented them before the Lord: "And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation" (Lev. xvi. 5, 7).

Lots were then cast upon the two goats, to see which was to be sacrificed as a sin offering to the Lord, and which was to be let go for a scape goat—*Azazel*—into the wilderness: "And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him *for* a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness" (Lev. xvi. 8–10).

Having slain the young bullock which he offered as a sin offering for himself and his household, the high priest took some of the blood into the Most Holy Place, bearing in his hands, at the same time, a censer of burning incense which had been kindled at the sacred fire on the altar of burnt offering. The blood was then sprinkled, with his finger, upon and before the mercy seat seven times: "And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself; and he shall take a

censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail: and he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not: and he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times" (Lev. xvi. 11–14).

After returning again to the court, the nation's sin offering, or the goat upon which the LORD'S lot fell, was slain by Aaron and offered for the sins of the congregation. He then entered the Most Holy Place a second time, carrying with him on that occasion the blood of the goat, which he sprinkled upon and before the mercy seat seven times: "Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness" (Lev. xvi. 15, 16).

It was in this way that the most holy place was purified from the people's sins and transgressions of the preceding year. That having been accomplished,

Aaron purified the altar of incense, and the tabernacle, in the same manner: "And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel" (Lev. xvi. 18, 19).

Having made an end of reconciling the most holy place and the tabernacle of the congregation, Aaron returned to the outer court and placed both his hands upon the head of the live goat, and confessed over it all the sins, iniquities, and transgressions of the children of Israel. After thus transferring them to the animal he sent it away by the hand of a fit person into the wilderness: "And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited [*or*, of separation]: and he shall let go the goat in the wilderness" (Lev. xvi. 20–22).

Aaron then returned to the holy place where he cast off his linen garments; washed his flesh with

water, and put on his glorious robes: "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people" (Lev. xvi. 23, 24).

He then went out again to the brazen altar, and offered two rams as burnt offerings for himself and the people (Lev. xvi. 3, 5, 24).

After the fat of the bullock and goat sacrificed for sin offerings had been burnt upon the altar, the remainder of their carcases, skins, etc., was burnt without the camp. The burner had afterwards to bathe himself and wash his clothes: "And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp: and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterwards he shall come into the camp" (Lev. xvi. 27, 28).

The same course had to be pursued by the man who led the goat into the wilderness (Lev. xvi. 26).

"The peculiar features in the expiatory ritual of the Day of Atonement were the following: In the *first*

place, the blood of both sacrifices was taken, not merely into the Holy Place, but into the Most Holy, and sprinkled directly upon the throne of God. This was done to show that true atonement could only take place before the throne of God Himself, and that the sinner was only then truly reconciled to God, and placed in the full and living fellowship of peace with God, when he could come directly to the throne of God, and not merely to the place where, although the Lord did indeed manifest His grace to him, He was still separated from Him by a curtain. In this respect, therefore, the bringing of the blood of the atonement into the Most Holy Place, had a prophetic signification, and was a predictive sign that the curtain, which then separated Israel from its God, would one day be removed, and that with the entrance of the full and eternal atonement, free access would be opened to the throne of the Lord. The *second* peculiarity in this act of atonement, was the sprinkling of the blood seven times upon the Holy Places, the floor of the Holy of Holies and Holy Place, and the altar of the court; also the application of the blood to the media of atonement in the three divisions of the tabernacle, for the cleansing of the Holy Places from the uncleanness of the children of Israel. As this uncleanness cannot be regarded as consisting of physical defilement, but simply as the ideal effluence of their sins, which had been transferred to the objects in question; so, on the other hand, the cleansing of the Holy Places can only be understood as consisting in an ideal transference of the influence of

the atoning blood to the inanimate objects which had been defiled by sin. If the way in which the sacrificial blood, regarded as the expiation of souls, produced its cleansing effects was, that by virtue thereof the sin was covered over, whilst the sinner was reconciled to God and received forgiveness of sin and the means of sanctification, we must regard the sin-destroying virtue of the blood as working in the same way also upon the objects defiled by sin, namely, that powers were transferred to them which removed the effects proceeding from sin, and in this way wiped out the uncleanness of the children of Israel that was in them. This communication of purifying powers to the holy things was represented by the sprinkling of the atoning blood upon and against them, and indeed by their being sprinkled seven times, to set forth the communication as raised to an efficiency corresponding to its purpose, and to impress upon it the stamp of a Divine act through the number seven, which was sanctified by the work of God in creation." *

From the uniform teaching of God's word, it is evident that there was failure on the part of the children of Israel in so far as their obligation as servants was concerned,—hence the necessity of an atonement being made once every year. Instead of having to receive wages for service rendered, it was necessary for them to atone for sins and iniquities which they during the year had committed against God. There was a debt owing by them, but there never was a debt due to

* Keil and Delitzsch, vol. ii., pp. 401, 402.

them. The services of the Day of Atonement could and did avail to the "purifying of the flesh," but it must not be overlooked that they did not and never could "take away sins." At the same time, it must be admitted that they were shadows of the "good things" which should put away sin, and that once for all.

"The sin offerings of this day spoke of the putting away of hindrances to relationship, and the burnt offerings of the positive ground of such relationship; but they seemed to say, that the reality must be offered anew, year after year. This was not the very image—not a perfect portraiture—not a sun-light photograph. The full light of the perfect revelation of the way into the Holiest, brought out the previously hidden feature, that the reality should be offered only once."

We are reminded by the services of the Day of Atonement that the way into the Holiest of All was not made manifest, so long as the economy of which they formed a part continued, for God was hidden behind the vail, and man was at a distance from Him. We learn still further that the blood of bulls and goats could not put away sin, or make the comers thereunto perfect.

The next thing which strikes us in the ceremonies is the absence both of Meat and Peace Offerings. At this, however, we are not surprised when reminded that it was the Day of Atonement.

The white dress which Aaron wore when performing

the highest acts of expiation under the Old Covenant, and also the washing of his body with water, may be regarded as shadowing forth the holiness and glory of Jesus our great High Priest, the one perfect Mediator between God and man; who being the radiation of the glory of God, and the express image of His nature, has succeeded in effecting the perfect cleansing away of the sins of His people, and who as the true High Priest, being holy, innocent, unspotted, and separate from sinners, entered once for all with His own blood into the Most Holy Place,—not the one which human hands made, but into heaven itself, to appear before the face of God for us. Wherever we behold Jesus we discover that He is the same spotless, perfect, glorious, peerless Jesus, "the fairest among ten thousand, yea, altogether lovely." There was no necessity for Him either to do or wear anything in order that He might be pure and spotless; He needed neither the application of pure water nor the covering of white linen, because He was "the Holy One of God." What Aaron was after washing and clothing himself in garments pure and clean, was only a faint shadow of what our great High Priest is. How thankful we should be that the shadow has passed away in consequence of Jesus having come to this world to suffer for our sins, and returned to heaven to appear for us in God's presence.

In the two goats, and the ritual connected with them, we have brought before our notice the twofold

aspect of the atonement effected by the one offering of Jesus Christ. Aaron placed both of the goats before the LORD, and gave lots for them, or in other words, had lots cast upon them, one lot for Jehovah, and the other for עזאזל = *Azazel*. Provision was thus made for furnishing Jehovah a ground on which He could act in mercy, and supplying the people with a sin bearer, so that their sins might be borne away into oblivion. The life of the Lord's lot was taken by Him in expiation, whereas the other goat which completed the type was sent away with all the sins of the people charged upon and imputed to it. The full result of the One True Sacrifice is so far presented by this twofold type; there was satisfaction to the demands of God's holiness and justice on the one hand, and the remission of the sins of the nation on the other.

It has been said that "If we keep in view that the two goats are spoken of as parts of one and the same sin offering, and that every circumstance connected with them appears to have been carefully arranged to bring them under the same conditions up to the time of the casting of the lots, we shall not have much difficulty in seeing that they form together but one symbolical expression. Why there were two individuals instead of one may be simply this, that a single material object could not, in its nature, symbolically embrace the whole of the truth which was to be expressed. This is implied in the reasoning of the author of the Epistle to the Hebrews on the office and sacrifice of Christ (Heb. ix.). Hence some regarding each goat as

a type of Christ, supposed that the one which was slain represented His death, and that the goat set free signified His resurrection. But we shall take a simpler, and perhaps a truer view, if we look upon the slain goat as setting forth the act of sacrifice, in giving up its own life for others 'to Jehovah,' in accordance with the requirements of the Divine law; and the goat which carried off its load of sin 'for complete removal,' as signifying the cleansing influence of faith in that sacrifice. Thus in his degree the devout Israelite might have felt the truth of the psalmist's words, 'As far as the east is from the west, so far hath He removed our transgressions from us.' But for us the whole spiritual truth has been revealed in historical fact, in the life, death, and resurrection of Him who was made sin for us, who died for us, and who rose again for our justification."*

It must be admitted that there is a difficulty in arriving at an understanding respecting the import of *Azazel,* which in our version is rendered *Scape Goat.* The different explanations which have been given may be divided into four classes. First, those which regard it as a description of the place to which the goat was taken. Second, those in which it is understood to be a description of the goat which was sent away into the wilderness. Third, those in which it is regarded as the description of a certain evil demon dwelling in the desert to whom the goat was sent, and Fourth, those which treat it as an abstract noun, signifying, "for

* Smith's "Dictionary of the Bible," vol. i., p. 139.

complete removal." For the first there is not the slightest support to be gathered from Leviticus xvi.; the only chapter in God's Word where the word is met with. If it were a place, it would be most intolerable tautology, for it would then be, "For Azazel into the desert," or, "into the solitude for the solitude." In reference to the support which may be adduced in favour of the second, it may be well to observe that it rests upon the etymology of the word which, as some scholars argue, is a compound of *az*, a goat, and *azal*, to send away. Against this, however, it may be urged that *az* never occurs as a name for a buck, or he-goat; and it may still further be urged that in the tenth and twenty-sixth verses, *Azazel* is expressly distinguished from the goat, the goat being stated there to be for *Azazel*. Respecting the fourth, it must be granted that *Azazel* is the intense form of a word which signifies "remove," "separate." It is somewhat remarkable, however, if a word so singular and unparalleled in its kind should have no other and more significant signification, seeing there are many synonyms from which for that purpose only a selection might have been made.

It may be considered by some readers that there is no necessity for any attention being given to the third class of interpretations, as it is not possible for any evidence to be adduced in support of *Azazel* being an evil demon dwelling in the desert to whom the goat was sent with the sins of the people. As such objections carry but little weight, it may repay us if we look more closely into the subject.

It ought to be understood at the commencement that we have not to think of any demon whatever, who seduces men to wickedness, but of Satan himself, the head of the fallen angels. No subordinate evil spirit could have been placed in antithesis to Jehovah, as *Azazel* is here, but only the head or ruler of demons. Although it may be beyond the pale of possibility to prove that the old serpent of paradise is *Azazel*, it is easy to discover some obvious points of coincidence between them, and also some distinct lines of relationship. "They are," as Kurtz observes, "both personal, individual beings, and they both belong to the demon-world, and occupy a prominent and unparalleled position there. . . . However strange the fact may appear, therefore, that the name Azazel never occurs again in the later portions of the Old Testament, this may possibly be explained to some extent on the supposition, that Azazel was originally simply an adjective or common noun, and may still have continued to be used in this form, whilst the name Satan grew more and more into a proper name. The fact that Satan is never referred to in the Old Testament as dwelling in the desert, may be accidental, and by no means warrants an unqualified denial of his identity with Azazel. On the other hand, the character of Satan as the enemy, the calumniator, and the accuser of the righteous, corresponds precisely to the part assigned to Azazel in relation to the atonement of the Day of Atonement." * We must not lose sight of the

* "The Sacrificial Worship of the Old Testament," p. 402.

fact that the desert and desolate places are spoken of in the Bible as the abodes of evil spirits (Isa. xiii. 21; xxxiv. 14; Matt. xii. 43; Luke xi. 24; Rev. xviii. 2).

To understand what has been already advanced respecting the identity of Azazel and Satan, it must be borne in mind that the children of Israel had been brought into a distinct relation to Azazel, the head as we suppose of evil spirits, and that it was necessary that such a relationship should be brought to an end if their reconciliation to Jehovah was to be perfectly secured. Surely there was no other way in which a complete deliverance from sin and its author could be more strikingly and convincingly symbolized than in leading the goat away into the desert laden with the sins of the people. The goat carrying back the sins which Jehovah had forgiven His people, into the desert to Azazel, the father of all sin, was on the one hand a proof that his evil influences upon men would be of no avail in the case of those, at least, whose sins had been expiated by the blood of the bullock and goat on which the Lord's lot fell.

Another important lesson taught by the goat being sent away into the desert, may have been, that those who were laden with sins might learn that they could not remain in God's presence, but must be banished to the abode of evil spirits, unless they were redeemed therefrom.

The last point is not, it is true, expressly mentioned in the text, but it is evident from the fate which necessarily awaited the goat when driven into the wilder-

ness. It would most assuredly perish out there in the desert; that is to say, it would suffer just what a sinner would have to endure if sent from God with his sins remaining on him. Nothing appears more probable than that sins, after having been forgiven by God, should go back to Satan whence they came.

Let it not for one moment be supposed that anything which has been advanced respecting the identity of Azazel and Satan makes the goat to be a sacrifice to Satan. The goat was a sin offering only so far as it was laden with the sins of the people to carry them away into the desert: and in this respect alone is there a resemblance between the two goats and the two birds used in the purification of the leper (chap. xiv. 4, sqq.), of which the one to be set free was bathed in the blood of the one that was killed. In both cases the reason for making use of two animals is to be found purely in the physical impossibility of combining all the features that had to be set forth in the sin offering, in one single animal.*

"Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; . . . and the goat shall bear upon him all their iniquities" (Lev. xvi. 21, 22). It was after the sins of the people had been transferred to the goat that it was led forth into the desert. What more immediately con-

* See further Keil & Delitzsch, vol. ii., p. 405.

cerns us at the present time, is the statement respecting the imposition of the hands of Aaron. This is the only passage in the entire Scriptures in which the meaning of the imposition of the high priest's hands on the victim is directly explained. From this it appears that there could be no difficulty in understanding its import in all other cases of piacular sacrifice.

"God has a peculiar portion in the death of Christ—a portion quite distinct—a portion which would hold eternally good, even though no sinner were ever to be saved. In order to see the force of this, it is needful to bear in mind how God has been dishonoured in this world. His truth has been despised. His authority has been contemned. His majesty has been slighted. His law has been broken. His claims have been disregarded. His name has been blasphemed. His character has been traduced. Now the death of Christ has made provision for all this. It has perfectly glorified God in the very place where all these things have been done. It has perfectly vindicated the majesty, the truth, the holiness, the character of God. It has divinely met all the claims of His throne. It has atoned for *sin*. It has furnished a Divine remedy for all the mischief which sin introduced into the universe. It affords a ground on which the blessed God can act in grace, mercy, and forbearance toward all. It furnishes a warrant for the eternal expulsion and perdition of the prince of this world. It forms the imperishable foundation of God's moral government. In virtue of the Cross, God can act according to His own sove-

reignty. He can display the matchless glories of His character, and the adorable attributes of His nature. He might, in the exercise of inflexible justice, have consigned the human family to the lake of fire, together with the devil and his angels. But, in that case, where would be His love, His grace, His mercy, His kindness, His longsuffering, His compassion, His patience, His perfect goodness?

"Then, on the other hand, had these precious attributes been exercised, in the absence of atonement, where were the justice, the truth, the majesty, the holiness, the righteousness, the governmental claims, yea, the entire moral glory of God? How could 'mercy and truth meet together'? or 'righteousness and peace kiss each other'? How could 'truth spring out of the earth'? or 'righteousness look down from heaven'? Impossible. Nought save the atonement of our Lord Jesus Christ could have fully glorified God; but that has glorified Him. It has reflected the full glory of the Divine character, as it never could have been reflected amid the brightest splendours of an unfallen creation. By means of that atonement, in prospect and retrospect, God has been exercising forbearance toward this world, for well-nigh six thousand years. In virtue of that atonement, the most wicked, daring, and blasphemous of the sons of men 'live, move, and have their being;' eat, drink, and sleep. The very morsel which yonder open blaspheming infidel puts into his mouth, he owes to the atonement which he knows not, but impiously ridicules. The

sunbeams and showers which fertilize the fields of the atheist, reach him in virtue of the atonement of Christ. Yea, the very breath which the infidel and atheist spend in blaspheming God's revelation, or denying His existence, they owe to the atonement of Christ. Were it not for that precious atonement, instead of blaspheming upon earth, they would be weltering in hell.

"Let not my reader misunderstand me. I speak not here of the forgiveness or salvation of persons. This is quite another thing, and stands connected, as every true Christian knows, with the confession of the name of Jesus, and the hearty belief that God raised Him from the dead (Rom. x.). This is plain enough, and fully understood; but it is in no wise involved in that aspect of the atonement which we are at present contemplating, and which is so strikingly foreshadowed by 'the goat on which the Lord's lot fell.' God's pardoning and accepting a sinner is one thing; His bearing with that man, and showering temporal blessings upon him, is quite another. Both are in virtue of the Cross, but in a totally different aspect and application thereof."

There is no need whatever for seeking to avoid the plain sense of Mark xvi. 15; John iii. 16, 17; 1 Timothy ii. 1–6; Titus ii. 11; Hebrews ii. 9; 2 Peter iii. 9; and similar passages, where we read that the gospel is to be preached "to every creature," that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish, but

have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved;" that Christ Jesus "gave Himself a ransom for all, to be testified in due time;" that we see Jesus made a little lower than the angels; "that He, by the grace of God, should taste death for every man;" and that the Lord is "not willing that any should perish, but that all should come to repentance." Such passages as these bear a clear and unequivocal testimony to Divine grace toward all, without the slightest reference to man's responsibility, on the one hand, or to God's eternal counsels on the other. These things are just as clearly, just as fully, just as unequivocally taught in the word. Man is responsible, and God is sovereign. All who bow to Scripture admit these things. But at the same time, it is of the very last importance to recognize the wide aspect of the grace of God, and of the Cross of Christ. It glorifies God, and leaves man *wholly* without excuse. Men argue about God's decrees, and man's incompetency to believe without Divine influence. Their aguments prove that they do not want God; for did they only want Him, He is near enough to be found of them. The grace of God, and the atonement of Christ, are as wide as they could desire. "*Any*," "*every*," "*whosoever*," and "*all*," are God's own words; and I should like to know who is shut out. If God sends a message of salvation to a man, He surely intends it for him; and what can be more wicked and impious than to reject God's grace,

and make Him a liar, and then give His secret decrees as a reason for so doing. It would be, in a certain sense, honest for a man to say at once, "The fact is, I do not believe God's Word, and I do not want His grace or His salvation." One could understand this; but for men to cover their hatred of God and His truth with the drapery of a false because one-sided theology, is the very highest character of wickedness. It is such as to make us feel, of a truth, that the devil is never more diabolical than when he appears with the Bible in his hand.

If it be true that men are prevented, by God's secret decrees and counsels, from receiving the gospel which He has commanded to be preached to them, then on what principle of righteousness will they be "punished with everlasting destruction" for not obeying that gospel? (2 Thess. i. 6–10). Is there a single soul throughout all the gloomy regions of the lost who blames God's counsels for his being there? Not one. Oh! no; God has made such ample provision in the atonement of Christ, not only for the salvation of those that believe, but also for the aspect of His grace toward those that reject the gospel, that there is no excuse. It is not because a man "*cannot,*" but because he "*will not*" believe that he "shall be punished with everlasting destruction." Never was there a more fatal mistake than for a man to ensconce himself behind God's decrees, while deliberately and intelligently refusing God's grace, and this is all the more dangerous, because supported by the dogmas of

a one-sided theology. God's grace is free to all; and if we ask, How is this? the answer is, "Jehovah's lot" fell upon the true victim, in order that He might be perfectly glorified as to sin, in its widest aspect, and be free to act in grace toward all, and "preach the gospel to every creature." This grace and this preaching must have a solid basis, and that basis is found in the atonement; and though man should reject, God is glorified in the exercise of grace, and in the offer of salvation, because of the basis on which both the one and the other repose. He *is* glorified, and He *shall be* glorified, throughout eternity's countless ages: "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this came I unto this hour. Father, glorify Thy name. Then came there a voice from heaven, saying, "I have glorified it, and will glorify it again."*

Then again, what a comfort it is to God's redeemed to know, that because they are in Christ Jesus, there is no condemnation or judgment awaiting them (Rom. viii. 1). All that transpired before their vital union with Christ is cancelled and forgiven, and nothing since has been imputed to them. God does not "impute" their trespasses unto them: "Blessed is the man unto whom the Lord imputeth not sin." The comer unto the sacrifice of Christ has been "made perfect," and the wondrous result is "that the worshippers once purged have no more conscience of sin." There is no more real experience by us of the

* See further "Notes on Leviticus."

imputation of sins by the Judge of all. There may be, and there too frequently is, the consciousness of sins committed, but none save a mistaken and imaginary one of sins imputed. The washing of the feet, as we have previously seen, needs to be continually repeated; and this the intercession of our glorious High Priest secures. But as to freedom from judicial imputation, and subsequent condemnation, the believer in Jesus is perfected for ever: "For by one offering He hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that He had said before, This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more" (Heb. x. 14–17).

When carrying the blood into the Most Holy Place, the high priest had to take in his hand the golden censer with fragrant incense so that a cloud of incense might cover the Mercy Seat. The design of this was not that the holiest place, the place of Jehovah's presence, might be hidden from the gaze of the unholy eye of man, and that he might reverentially separate himself from it and thus escape destruction. On the contrary, as burning incense was a symbol of prayer ascending to God, the covering of the ark, with the cloud of incense, should be regarded as a symbolical covering of the most Holy One with prayer to God in order that He might not see the sin, nor suffer His

wrath to break forth upon the sinner, but might graciously accept in the blood of the sin offering the souls for whom it was presented. Being thus protected by the "sweet incense beaten small," which expressed the fragrance of Christ's person, the sweet odour of His most precious sacrifice, believers in Jesus, while their faith is in the blood, can enter into the Holiest of Holies.

It should ever be remembered by those who are out of Christ, still in unbelief, that there is only one way into the holiest of holies—into heaven itself, and that is by a blood sprinkled way. In vain do men strive to enter by another, they may attempt to work themselves in, to pray themselves in, to buy themselves in, to get in by a pathway of ordinances, or it may be a way half of ordinances and the other half Christ; but it is useless, for God speaks of one way and but one, and that is through the rent vail of the Saviour's flesh. Jesus Himself declares, "I am the way;" again, "No man cometh unto the Father but by me." Along that way millions of the saved have passed, from the time of righteous Abel down to the present.

It may, however, be considered desirable that this important subject should have fuller consideration at our hands. In proceeding, we shall assume that it is the Saviour that Isaiah speaks of when he says, "We thought Him (judicially) stricken, smitten of God, and afflicted. But He *was* wounded for our transgressions,

He was bruised for our iniquities: the chastisement of our peace *was* upon Him; and by His stripes we are healed." "Jehovah hath laid on Him the iniquity of us all. He was oppressed and He was afflicted; yet He opened not His mouth." "He was cut off out of the land of the living: for the transgression of my people was He stricken." "By His knowledge (or the knowledge of Him) shall my righteous servant justify many" (Isa. liii. 4–8, 11). Again, "He bare the sin of many" (Isa. liii. 12). Christ asserts of Himself that He came "to give His life a ransom for many." "Therefore," says He, "doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again: this commandment have I received of my Father." "This is my blood of the new covenant, which is shed for many for the remission of sins." Agreeably to His own testimony, John had announced Him as "The Lamb of God that taketh away the sin of the world." Paul speaks of the death of Christ as the fulfilment of all that was typified by the sacrifices of the Jewish economy, as "almost all things are by the law purged with blood; and without shedding of blood is no remission, it was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." That is, by the blood of Christ who, "now once in the end of the world hath appeared to put away sin by the sacrifice of Himself"

(Heb. x. 22, 23, 26). John says, that Jesus Christ is "the propitiation for our sins." Again, "Hereby perceive we the love of God, because He laid down His life for us." Peter assures us that Christ "bare our sins in His own body on the tree," and that we have been "redeemed not with corruptible things, as silver and gold;" "but with the precious blood of Christ." "If," says Paul, "righteousness came by the law, Christ is dead in vain." "Christ our passover was sacrificed for us." "He acquired to Himself the church of God by His own blood." "God commendeth His love toward us in that while we were yet sinners Christ died for us." "Much more being justified by His blood we shall be saved from wrath through Him." "For if when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." "God hath set Him forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins,"—"that He might be just, and the justifier of him who believeth in Jesus" (Rom. iii. 26). "We see Jesus, who was made a little lower than the angels, that He by the grace of God should taste death for every man, for the suffering of death crowned with glory and honour" (Heb. ii. 9). It was through death that Jesus "made reconciliation for the sins of the people." "For such a High Priest became us," "who needed not daily to offer up sacrifice," "for this He did once for all when He offered up Himself." "Christ being come a High Priest of good things to

come," "by His own blood entered into the holy place, having obtained eternal redemption for us."

There are many in the present day who would have us believe that God is not to be regarded as a moral ruler, but as a Father to all men,—thus divesting Him of His legislative character, and viewing Him as a private relative merely. The same individuals would also have us believe that there are no longer Divine laws, but only paternal admonitions; that sin is not properly a crime, but an error of judgment; that sufferings neither are nor can be the result of a judicial sentence, but merely a discipline from fatherly affection, or the necessary consequences of mistake; that there is no such thing as condemnation, it is simply the feeling of unhappiness produced by mistaken apprehension, or else the burden of a ceremonial code, rendering its subjects relatively unfit for enjoyment. They also endeavour to persuade us that there is no rule of right or wrong as such, but only distinctions of wisdom and folly—of ceremonial purity and impurity; that the justice of God includes no idea but that of a simple benevolence; that the Divine being vindicates no rights, but only expresses kindness; that mercy is not mercy, but only pity for the unfortunate; that to deliver from condemnation is nothing more than to instruct the ignorant. They still further wish us to believe that for God to justify the ungodly means nothing more than to be kind, in taking measures to correct mistakes, by introducing a system of knowledge; that when Christ died, the just for the unjust, He had no

regard to claims or penalties of law, that the words apply only to the relief of the Jews and heathens from their respective yokes of bondage.

Again, the persons referred to have the audacity to assert, that the object of Jesus in dying was only to deliver the people from ignorance by commending His veracity as an instructor—to enforce His counsels—to exhibit an example of exemplary patience under suffering unjustly imposed, and to assure us that we shall be freed from suffering justly incurred. They would have us view forgiveness of sins not as a remission of punishment, but as an expression entirely without meaning, since while errors remain suffering must continue, and when men become wise they must become happy. When we are said through Christ to be delivered from wrath, there is no implication of anything analagous to legal displeasure it imparts. We are told by men of the same school, that being before ignorant and timid, we are, by Jesus Christ, instructed and rendered confident. Again, these men who are wise above what is written, try to persuade us to believe that when Christ was made a curse for us, the meaning is that He suffered as if He had been ignorant that others might become knowing,—that there is no such thing as punishment, except in a figurative sense,—that for God to punish would imply the recognition of law, justice, desert, and condemnation, as well as the introduction of something analagous to anger, and therefore the possibility of his becoming reconciled; but to assign such states or anything correlative with them

to the Divine Being were irrational and calumnious, and that the reconciliation mentioned in Scripture can refer to the minds of creatures only.

But what say the Scriptures to such teaching as this? It will be seen from the numerous texts recently quoted that, the uniform teaching of God's word is that, all men have sinned and come short of the glory of God; that Jesus, who knew no sin, was made sin for us; that our sins were borne in His own body on the tree.

It cannot be disputed but what the usual scriptural meaning of the expression *to bear sin*, is to bear the punishment due to sin: "They shall therefore keep mine ordinances, lest they bear sin for it" (Lev. xxii. 9). "Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin and die" (Num. xviii. 22). See also Leviticus v. 1,17; Numbers xiv. 33. "When, therefore, we say Christ was punished for us, or that He endured our punishment, we mean to state not indeed that literally He was punished, but that His sufferings were instead of other sufferings, which without His interposition, must have been borne by us, and which so borne by us, had been really punishment, the just award of crime. His suffering, if we believe in Him, delivers us from punishment. This is the meaning which we desire to include when we speak of Christ having been punished for us; and this is the meaning which the contrary part wish to exclude, when they

rigidly adhere to the word suffering. The term punishment, as employed by us, does not impeach the innocence of Christ, but confesses the sinfulness and legal exposure of those for whom He interposed." It is well known that we employ the term guilt in the sense of *legal answerableness* and of *blameworthiness*. It is in the former sense that we understand guilt, sin, and punishment to be ascribed to Christ. It cannot be supposed that there was pollution in Him, although He was chargeable therewith. On the contrary, it is evident, that, the guilt was a liableness to punishment, by which Christ had to undergo the full weight, at least, of all the legal chastisements due to sin; that He submitted to a treatment which, in the eye of the law, He would have deserved had He personally committed all those sins which have been expiated by His blood: not that He personally was a sinner, but that forensically He was regarded and treated as such, and thus took upon Himself a burden as great as the punishment, which otherwise, all His people must have borne.

The wrath which pours out upon Jesus is not meant for Him as the righteous One, who voluntarily offers up Himself, but, indirectly it relates to Him, so far as He has vicariously identified Himself with sinners who are deserving of wrath. "How could He have made expiation for sin, if He had simply subjected Himself to its cosmical effects, and not directly subjected Himself to that wrath which is the invariable Divine correlative of human sin? And what other reason could there be for God's not rescuing Him from this

the bitterest cup of death, than the ethical impossibility of acknowledging the Atonement as really made, without having left the representative of the guilty, who had presented Himself to Him as though guilty Himself, to taste of the punishment which they had deserved? It is true that vicarious expiation and *pœna vicaria* are not coincident ideas. The punishment is but one element in the expiation, and it deserves a peculiar character from the fact that one innocent person voluntarily submits to it in His own person. It does not stand in a thoroughly external relation of identity to that deserved by the many who are guilty; but the latter cannot be set aside without the atoning individual enduring an intensive equivalent to it, and that in such a manner, that this endurance is no less a self-cancelling of wrath on the part of God, than an absorption of wrath on the part of the Mediator; and in this central point of the atoning work, the voluntarily forgiving love of God, and the voluntarily self-sacrificing love of the Mediator meet together, like hands stretched out to grasp one another from the midst of a dark cloud."*

We learn still further, from the New Testament, that all who believe in the Lord Jesus Christ are reconciled to God. This all-important idea is presented under two aspects, as we have previously stated.

(1) *Expiation or atonement.* This denotes the doing of something which shall furnish a *just ground*

* Delitzsch on Isaiah, vol. ii., p. 321.

or reason in a system of judicial administration for *pardoning* a convicted offender.

(2) *Propitiation.* Anything which shall have the property of disposing, inclining, or causing the judicial authority to *admit* the expiation, *i.e.* to assent to it as a valid reason for pardoning the offender.

Expiation regards the condition of the offender; propitiation that of the judge or sovereign.*

It is well known to all Bible students that Christ's death is spoken of as a propitiatory sacrifice. "Whom God hath set forth *to be* a propitiation (*ἱλαστήριον hilasterion—a propitiatory sacrifice*) through faith in His blood" (Rom. iii. 25). "It behoved Him to be made like unto *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people" (*εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ* (Heb. ii. 17). "To make reconciliation for the sins of the people" is the same as to avert the displeasure incurred by the sins of the people; it is expressive of the effect of Christ's work. "By what He did," as Chalmers observes, "God, before offended because of our sins, was made propitious to us. Such was the effect of His agency. But what was the kind or character of that agency? Let us gather up the light of the context for our reply to this question. It was the agency of a High Priest. It was in this character that He officiated when He made reconciliation for the sins of the people. . . . The evidence does

* See further Four Discourses by Dr. Pye Smith, p. 131.

not lie exclusively in the word, but in the light which falls upon it from the confines of the illuminated region, in the midst of which it is placed—a light that grows and gathers along the way through which we are conducted, by the link of a common topic presented to us in a common expression from one part of the Bible to another. *Ἱλασμὸς*, the abstract for the concrete; not *Ἱλάστηρ, propitiator*, but *Ἱλασμὸς, propitiation* (1 John iv. 10). From this verse we learn that Christ made God propitious to us. It does not here say by His death, that we learn elsewhere. We may well think that the information is given here, too, because now we are fully warranted to associate the idea of sacrifice with the very term of propitiation. We have good ground for so associating it, and that from the countless number of informations to this effect scattered over the whole Bible. But let these informations speak for themselves. It is their plain meaning, couched in the terms of a very plain narrative, which gives the jet and substance of the evidence, and not the single word *Ἱλασμὸς*, by which, in its general sense, we learn, that somehow or other, God was rendered placable through Christ, in virtue of a something done by Him, which at the same time had a special bearing on our sins—'a propitiation for our sins,' by which last cause, no doubt, a nearer approximation is made to the idea of a sacrifice than if Christ had barely been said to have been made a propitiation."*

* See Chalmers' works, vol. vii., pp. 477, 478.

The necessity for propitiation arises out of the separation produced by sin between God and man. As this separation concerns God as well as man, the necessity for propitiation is not only a human but a Divine necessity. We must not suppose that by means of propitiation some change is produced in the Divine Being, for it is from Him that the atonement springs. The plan of redemption, the decree of propitiation was itself devised and determined in the depths of His everlasting love, who is without variableness or shadow of turning (Eph. i. 5; 1 Pet. i. 20).

God is the moral governor of the universe. What are the qualities which constitute a good and upright governor? Most assuredly that his personal character should furnish an excellent example that the laws which he enacts should be good; that under his sway the righteous shall be protected, encouraged, and rewarded, and that the wicked shall be punished. A failure in any of these points implies a personal defect in the ruler. If a man's personal character were bad, he could be a sincere and consistent friend of the righteous. Be his laws as good as they might, his government would be counteracted by his example. What is the use of good laws if they be not enforced? The best law in the world unless sanctioned and enforced, is no better than an advice. Eli could give the very best advice to his people, and to his sons. His error as a magistrate was, that he did not enforce the laws for the protection and encouragement of the people, and the restraint of his wicked sons; for in

this consists the distinction and superiority of a law to an advice.

"In respect to God, the supreme moral Ruler, all is perfect. His character comprises all moral excellence in the highest degree. His law is holy and just and good. It is worthy of Himself. He has sanctioned it by a most conclusive penalty, calculated to prevent the evil of transgression, and to secure the benefits of obedience. Suppose this island was enjoying the blessings of health, while a fatal pestilence was raging on the continent, and that a law was made that any infected person coming over should be shot on the beach, the moment he set his foot on the shore. Would not such a penalty be the most effectual preventitive? Would it not be just to put to death one who brought disease and death to thousands? The situation of the person shot was that of one already in the jaws of death. Similar to this was the position of Adam, or any transgressor of the law of God. He has irretrievably lost the benefit himself, and is now fit only to ruin others. How can he be pardoned? God is holy. How can He but express His abhorrence of sin? The law is just, and the subject that breaks it acts unjustly. Can God be unjust, too, in not enforcing it. The law is good, and the breaker of it is evil. Can God do evil also by not enforcing the law? Satisfaction, then, is an expedient by which the principles of the Divine character and government will be maintained in all their integrity. That expedient is intimated in the words, 'Without shed-

ding of blood there is no remission.' The necessity for an atonement is truly a moral necessity. Sin is not and cannot be pardoned, but in consistency with God's holiness, justice, and truth."*

If any method could be devised by which the guilty might be pardoned, and the evils arising out of such pardon be successfully avoided—in a word, if sin could be forgiven, and the government uncompromised, such a method only could be adopted as indicated above. Now, the atonement made by Christ is precisely such a means. It upheld the dignity of the Divine government. It sufficiently magnified the law and made it honourable in the eyes of an intelligent universe. It evinced to the unnumbered millions of God's moral government that the connection between sin and punishment was by no means dissolved. The extraordinary circumstances under which it was made, the magnitude of the suffering endured, the voluntary nature of the sacrifice itself, as well as the dignity of the victim, intimately related to the moral Governor whose laws had been broken, proclaimed aloud to every rational agent that transgression was as much an object of abhorrence to the Divine government as before; while the rage and malice which that sin exhibited towards an innocent and unoffending victim, the grace and condescension, the moral grandeur and sublimity of character which our Saviour displayed under trial and persecution and death the most appalling, conveyed to the intelligent creation deeper and

* "The Tree of Promise," p. 361.

more overpowering views of the loveliness of virtue and of the exceeding sinfulness of sin than had ever yet been entertained, and animated their minds with new and loftier conceptions of the love and goodness of the Divine nature, and imparted to their bosoms a moral impetus to obtain that very glory and excellence which they had seen so wonderfully exhibited on the cross.

Had there been any other medium for the remission of sin, equally honourable to the character, and safe government, of God, not requiring so illustrious a sacrifice as the death of His Son, then most assuredly the Saviour would not have died upon the cross. It is by facts, then, that we justify our statements in reference to the necessity of the atonement. By necessity, we mean, of course, a moral necessity,—a necessity originating in the rectoral character of Jehovah, and the nature of the government which He exercises over intelligent creatures; such a necessity, in short, as is exhibited in those remarkable words of the apostle—"It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." *

Without indulging in wild speculations on what God could have done in any imaginable cases, we may venture to infer the peculiar fitness and moral necessity of the agency and instrumentality adopted by Him under, what the Scriptures reveal to be, the actual

* See Payne on "Divine Sovereignty," p. 159.

constitution of the moral universe; and that in the sacrifice which should avert the punishment of sin, maintain the honour of the Divine government, and reconcile men to their offended Maker, something more was requisite than Divine appointment and intenseness of suffering, is fairly deducible from Hebrews ix. 13, 14: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; *how much more* shall the blood of Christ, who *through* THE ETERNAL SPIRIT offered Himself without spot to God, purge your consciences from dead works to serve the living God." This language and the general representations and implications of the Scriptures lead to the conclusion that the principal value of the Saviour's sacrifice was derived from His true and proper Divinity.

The prophet Isaiah says, "He was wounded for our transgressions," and the apostle affirms that "Jesus was delivered for our offences," that He "died for our sins," "suffered for our sins;" all which expressions suggest very naturally, as has been stated by a celebrated author, "the notion of a substitution, in which the sufferings and death of one person are instead of the sufferings and death which the sins of others deserved. The prepositions used in the above passages, are, *ὑπέρ, διά, περί, ἀντί.* All of them are employed by classical writers to denote substitution; and without pretending to say that they are never used in a loose sense—in the general sense of advantage—we may affirm with confidence that

the notion of substitution, or that Christ suffered, strictly speaking, *instead of* the guilty, could not have been more naturally and significantly expressed than by these prepositions; and that the meaning which a reader whose mind is unwarped by system feels himself disposed to affix to them, and the violent interpretations which are necessary, in order to evade that meaning, create a strong presumption in favour of the orthodox interpretation. Let any one read Romans v. 7, 8, and then say how the idea that the substitution of Christ is intended to be expressed, can be avoided: 'For scarcely for,' that is, instead of, 'a righteous man will one die: yet peradventure for,' that is, instead of, 'a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for,' that is, instead of, 'us,'—so as that we, believing in Him, might not die."

It was, as is well understood, in the character of High Priest that Jesus acted when He made "reconciliation for the sins of the people." What an unspeakable blessing it is to know that after He had offered Himself as a sacrifice for our sins, He took His seat at the right hand of God, where He ever lives to intercede for all who come unto God through Him. "But this *man*, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an High Priest became

us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself" (Heb. vii. 24–27). "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God; purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and

sprinkled both the book, and all the people, saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true: but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 11–28).

By the priesthood of Christ we are to understand the advocacy which He undertakes on behalf of men in the presence of God. In His office of Prophet and King He has to do directly with men. In His office of Priest He has to do directly with God. As Prophet, He is an ambassador from God to men. As King He is the representative of God in His regal character. As

Priest, He is the ambassador from men to God. He was "ordained for men in things pertaining to God, that He may offer both gifts and sacrifices for sins."

To what order of priests does Christ belong? The Scriptures speak of Him as a priest after the order of Melchizedek. It is not sufficiently borne in mind that there are two points noticed by the inspired writer in which the Melchisedek and Aaronic priesthood differed; the first of which is, that the priesthood of Melchizedek was not confined to any one family; the second difference is, that whoever became a priest after the order of Melchizedek, became a priest for ever, either in a shadowy, symbolical sense, as was the case with Melchizedek, or in a real and substantial manner, as was the case with Christ, who is to perform the priestly functions through all ages of the world. In the Aaronic priesthood the office was continually transferred from one to another, and in the general it was destined to come to an end with the installation of Christ.

Three qualifications were deemed essential for the priestly office: the first, that he should stand in such a relation of favour and influence with Jehovah as to be able efficaciously to commend unto God those to whom he would render him propitious; the second, that he be of a disposition towards men so kind and compassionate as to be willing to exert his priestly power on their behalf; the third, that he be endued with an immortal life. Reason, not less than Scripture, establishes the necessities of these qualities to the character of a perfect High Priest.

Such is the nature of the priestly character as predicated of Christ. Was this character actually sustained by Him? Every reader of the Bible will take notice that, whatever things are affirmed concerning the priestly character, in the most strict and literal meaning of the words, are affirmed of the priestly character of Christ. It is said in the epistle to the Hebrews, that if perfection were by the Levitical priesthood, there was no further need that another priest should rise after the order of Melchizedek and not be called after the order of Aaron. For the priesthood being changed, there is made of necessity also a change of the law (Heb. vii. 11). The argument here is, that, if the transference of the priestly character to Christ rendered necessary a change of the law, then it was a real and proper priesthood which was thus transferred to Christ. Priests, in the improper figurative sense of the term, existed among the Jews, while the Mosaic law remained in force. Every one was a priest who offered spiritual service to God; indeed, the whole Jewish nation were priests in this figurative sense. It must have been a real priesthood, then, which was conferred on Christ. Still further, it is said concerning Christ, that "if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law" (Heb. viii. 4). Such, according to this passage, is the nature of the priesthood of Christ, that it was forbidden Him by the law to exercise its functions on the earth, because the law restricted the earthly functions of the priesthood

to the family of Aaron. But if Christ were a priest only in an improper and figurative sense, there was nothing in the law adverse to the exercise of His functions on the earth. As already said, such a priesthood existed under the Mosaic law; it has always existed; its duties have always been allowed to be performed. If Christ, then, be a priest at all, He is a priest in the proper meaning of the word. He performs proper sacerdotal duties, not indeed on the earth, but in heaven, the holy of holies of the evangelical temple. The great difference between His priesthood and that of the Aaronic family, relates to the place in which their respective duties are discharged.

It is much to be regretted that very many people, in the present day, think that there is a priesthood in the Church of Christ, apart from the high priesthood of Christ and the kingly priesthood of all believers in Him. In thus acting they transmute the simple evangelist, the herald of good news, the pastor or shepherd, the fisherman casting his net for souls, into a sacrificing sacerdotal priest. The error is committed through their not seeing that the priesthood has changed. Paul, in writing to the Hebrews, v. 1, 4, 5, 10, 6, says, that "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins," and adds, "No man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest, but He

that said unto Him, Thou art my Son, to-day have I begotten Thee." He is the "Called of God, an high priest after the order of Melchisedek." "A priest for ever." Taking these words for our guide in connection with 1 Peter ii. 5, 9, 10, and other portions of the New Testament, we learn that the grace in which all believers stand through union with Jesus, is that of purged worshippers, and sons of God, and priests to God. The true worshippers are those who in spirit of sonship worship the Father: "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus" (Heb. iii. 1).

Having come to the Lord as the living stone, individual Christians are "built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 5). Paul, keeping this truth before his mind, says, Romans xii. 1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which* is your reasonable service." "By Him [Jesus] let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to His name" (Heb. xiii. 15).

If in the New Testament the Old Testament ideas of a priesthood, priestly worship, and sacrifices, are applied to the new economy, it is for the purpose of showing, that, since Christ has for ever accomplished that which they prefigured, believers are, by union and communion with the Lord Jesus Christ, dedicated and

consecrated to God, and are at the same time called upon to present their lives as acceptable thank-offerings to God.* The idea of the general priesthood of all believers proceeding from the consciousness of redemption, and grounded alone in that, is partly stated and developed in express terms, and partly presupposed in the epithets, images, and comparisons applied to the Christian life. "As all believers are conscious of an equal relation to Christ as their Redeemer, and of a common participation of communion with God obtained through Him, so on this consciousness, an equal relation of believers to one another was grounded, which utterly precluded any relation like that found in other forms of religion, subsisting between a priestly caste and a people of whom they were the mediators and spiritual guides. The apostles themselves were very far from placing themselves in a relation to believers which bore any resemblance to a mediating priesthood; in this respect they always placed themselves on a footing of equality. If Paul assured the Church of his intercessory prayers for them, he in return requested their prayers for himself."†

In those days fresh converts found in the Church a spiritual brotherhood, bound together by ties stronger

* *Archiereus*, High Priest.—Heb. ii. 17; iii. 1; iv. 14, 15; v. 1, 5, 10; vi. 20; vii. 26, 27, 28; viii. 11, 3; ix. 7, 1, 25; xiii. 11. *Hiereus*, Priest.—Heb. v. 6; vii. 1, 3, 11, 15, 17, 21; x. 21. *Hierōsunē*, Priesthood.—Heb. vii. 12, 24.

† Neander's "History of the Planting of the Christian Church," p. 129. Bohn's edition.

than those of nature's weaving. Although the simplicity of many might be great, and their intelligence limited, their faith in Jesus as the Messiah was strong, and their love for one another unequalled. Those who resided in Jerusalem met together in the temple daily, and broke bread "from house to house" (Acts ii. 46), and "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts ii. 42).

The conduct of those who first ministered in the Church of Christ, contrasts very favourably to that of Romish and Anglican priests of the present day. The dogmas of the Real Presence and Priestly authority being so interwoven, it will be seen by every attentive reader, that, if one is set aside, the other must follow. A writer connected with the Ritualists says, concerning those who object to the use of ornaments, lights on the altar, incense, etc., in the Church of England:—"The objection, then, to these things is founded commonly, though not in all cases, on a disbelief in the Real Objective Presence of Christ, and in the Sacrifice of the Altar."*

Another writer in the same school says, "Altar and sacrifice did not vanish away when our Lord had finished His work on earth; but they were assumed into Christianity, and were recognized by the whole college of apostles to the very last."†

* "The Anglican Altar," by the Hon. C. Lindsay, p. 34.

† "Church Times."

It must be borne in mind that assertions are not proofs. Surely the writer must feel that his position is a weak one, or he would refer to some texts for support, in teaching that altars and sacrifices were not superseded by the one offering of Christ. In the very same paper we are assured that Ritualists have taken higher ground than that of the language of formularies, and now rest their "whole case upon Holy Scripture and Primitive Christianity."

Again, a writer previously quoted, asks,—"What then is this but a sacrifice as real and as true as any unbloody sacrifice under the Mosaic dispensation, except with this most important difference, that while the Aaronic priest only offered typical sacrifices, the priest of the New Testament offers the real body and blood of Christ mystically to God the Father?" *

That these are unscriptural dogmas might be shown in many ways; the following only can be referred to. The Scriptures teach us that the body of Christ is in heaven, where it will remain until the end of this age: "Whom the heaven must receive until the times of restitution of all things" (Acts iii. 21).

The apostles speak of that which is taken at the Lord's Supper as *bread* and *wine*, from which they suppose Jesus Christ to be absent: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. xi. 26). The Saviour called the wine which He had just given to His disciples to drink, The fruit of the vine: "I will not

* "The Anglican Altar," by the Hon. C. Lindsay, p. 22.

drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. xxvi. 29). When our Saviour said figuratively, "This is [represents] my body" (Matt. xxvi. 26), He also spoke figuratively of the cup, "This cup is the new Testament [covenant] in my blood: this do ye, as oft as ye drink it, in remembrance of me" (1 Cor. xi. 25).

Paul makes use of a somewhat similar expression when speaking of the Israelites, who, he says, did all "drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. x. 4). Again, the eating of the flesh of Christ, mentioned in John vi., can only be understood of a spiritual eating. Such, in fact, is Christ's own teaching. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life" (John vi. 63). He speaks of an eating without which it is not possible to obtain life, and by which we may infallibly obtain it (John vi. 53, 54, 58). He also speaks of an eating which unites believers to Himself (John vi. 56, 35).

The dogma that the bread and wine become a sacrifice, is also unscriptural. An unbloody sacrifice can never atone for sin: "Without shedding of blood is no remission" (Heb. ix. 22). By His own oblation of Himself, Jesus Christ, we are assured, has made full atonement: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He

is the propitiation for our sins; and not for ours only, but also for *the sins of* the whole world" (1 John ii. 1, 2). Since Christ has propitiated God, against whom we have sinned, and expiated our sins by His own blood, there can be no need of any other sacrifice. The sacrifice of Jesus Christ ought not to be and cannot be reiterated, "such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself" (Heb. vii. 26, 27). Christ is entered "into heaven itself." There was no necessity that He should offer Himself often (Heb. ix. 24–27). "By one offering He hath perfected for ever them that are sanctified" (Heb. x. 14).

There is not a want of the conscience, not a yearning of the heart or mind, however almost infinitely varied the character of sin and failure may seem, that has not been met in the atonement made on Calvary. The cross has supplied beforehand all that infinite holiness and the most perfect fore-knowledge deemed needful to *perfect* the believer. Let the varied occasions of typical sacrifice be pondered deeply. There is unimagined consolation therein for the heart yet a stranger to such contemplations. There is food indeed for the soul therein. To redeem from the native house of bondage, from the destroyer's sword, from Pharaoh's power, to deliver from the curse of law; for all oc-

casions of sin: for sins against the eternal obligation of truth, holiness, and justice; for sins against ritual enactments; sins of ignorance, sins against one's neighbour, one's original or birth sin, sin by the moral defiling of others, or receiving such defilement from others—for ALL OUR NEED—provision has been made. "He hath perfected for ever them that are sanctified." "THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH FROM ALL SIN."

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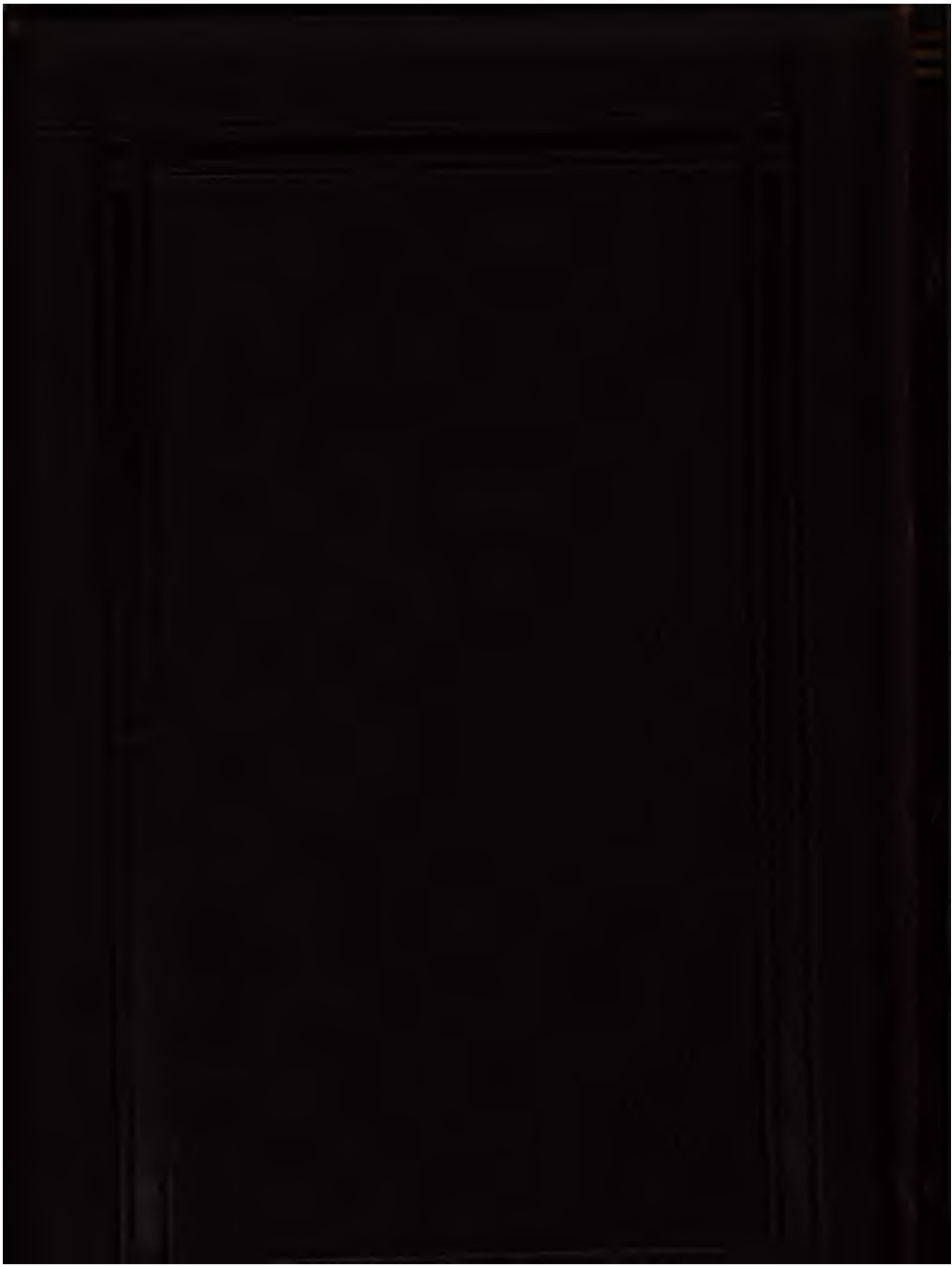
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